AL-KASHF WA AL-BAYĀN ‘AN TAFSĪR AL-QUR’ĀN

VOLUME 2

Unveiling and Elucidation of the Qur'ān Interpretation

al-Kashf wa al-Bayān ʿan Tafsīr al-Qur'ān

By

Abū Isḥāq Aḥmad b. Muḥammad b. Ibrāhīm Al-Thaʿlabī

(d. 427 AH)

Volume 2

[Relating this book to the author]

The reciter Abū ʿUmrān Mūsá ibn ʿAlī ibn al-Ḥasan al-Jazarī AbūMūsāʿAlīreported that the knowledgeable sheikh al-Ḥāfiẓ Abū Muḥammad ʿAbd Allāh ibn ʿAlī alttakryty AbūMuḥammad ʿAlī informed him on the exegesis in Shawwaal in the year 581 AH, then he reported that the imam of the East Abū al-Faḍl ibn Abī al-Khayr [almīhany]AbūAbū reported that the imam Abū al-Ḥasan ʿAlī ibn Aḥmad alwāḥidī AbūʿAlīsaid that The author of the book at hand informed him on the book.

Bismillah – In the Name of Allah

Seeking your Aid, O Allah, and ease from You.

Abū Isḥāq Aḥmad ibn Muḥammad ibn Ibrāhīm al-Thaʿlabī AbūMuḥammad Ibrāhīm (may Allah's mercy be upon him)said:

With the praise to Allah, and with His facilitation, we begin these words, for wewill reach our goal and complete our purpose, and we ask Him to convey blessings upon Muḥammad (Peace be upon him), the best of creatures, and his honorable and righteous household and his companions, ,who are a bright example in human history, for He is Al-Mʿalīk (The King) and As-Salaam (The All Perfect who is free from defects).

As for what follows, Allah has honored us with a message complete, and bestowed upon us His Greatest Speech, so, He revealed upon us, by His Grace and Mercy, the Qur'an, and made it prevail over all books and religions, wherein He commanded with wisdom adherence to all good and forbade of evil, He excused with clear proof and warned of evil, then He did not accept us to narrate its letters without keeping its limits, nor to establish its words without acting upon them, nor by reciting and reading it without reflecting upon its ayat and contemplating over the clear proofs and learning its truths and meanings, and understanding its subtleties and premises, so He would send scholars until they classified the works therein, and collected its diverse sciences.

And since I had departed the cradle until I had strongly matured, I have diverged into the different categories of people, and I had striven to collect knowledge which is for the sake of this Religion in principle, and predominantly and most importantly, the knowledge of Islam, and stayed night after night with definitive determination, and hard effort, until Allah the Almighty – Praised be His name – blessed me with that I can distincttruth from falsehood, the preferred from the recommended, the correct from the flawed, the new from the old, reprehensible innovation from sunnah, and the clear, established proof from skepticism.

So, I reʿAlīzed that the authors in this category have differed in paths:

Those of innovat ions and whims that have deviated in their methods and opinions, like Albbalkhī, aljubbā'ī, al'ṣbahānī, and alrrumāny We are commanded to avoid them and to not engage with them. we are forbidden from following their words and actions, and "this knowledge is faith, so carefully consider from whom you take your faith." (1)

Another group are those who authored their works well, except that they have mixed falsehood of reprehensible innovators with statements of the salaf (righteous predecessors), so, they have mixed between , a stumbling and heedlessness, no [correct] commitment or intent, like Abū Bakr Al-Qaffal Ash-Shaashi, and Abū Ḥamid Al-Muqri', and both of them are from the great jurisprudents and good scholars, however, tafseer (exegesis) was not their skill, neither was the science of interpretation their craft, but every job has its men, and every situation has its own [appropriate] saying.

Another group limited what they authored to the narration and chain without understanding [of it] nor [of] its criticism, like Sheikh Abū Ya'qoub Isḥaq ibn Ibrāhīm Al Handhaly and Sheikh Abū Isḥaq Ibrāhīm ibn Isḥaq Al-Anmaaty. He who sells medicine needs doctors [as well].

Another group has omitted the chain of narration which is the foundation and the pillar [of the narration], so they copied from the manuscripts and books, dragged on the obsession of thoughts, and mentioned the inadequate and the adequate, and the weak and the strong. These people are not included in the body of scholars, so the book refrained from mentioning them. And reciting and the science [of the deen] is a Sunnah (i.e. a way of life) that is learned by the young ones from the great [or old] ones, and if it were not for the chains of narrations, whoever wants to say anything [in the deen] would have said it. (2)

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(1) Imam Muslim narrated it in the introduction of his book ṣaḥiḥ Muslim 1/4 in the chapter that illusrates the importance of the isnad, the trusted chain of narrators and the science of invalidation and rectification, which is not forbidden gossib,but it is necessary to make sure of the invalidityof the tradition,on the authority of Muḥammad Ibn Sīrīn,who said: "The science of tradition is a religiuos science, so watch out from whom you learn your religion"

(2) It was narrated by Imam Muslim in the introduction of his book ṣaḥiḥuh 1/15, on the authority of Abdullah Ibn Al-Mubārak, who said: "Isnad is a part of religion, without it anyone maysay whatever he wants".

Another group was ahead with the quʿAlīty of classification and accuracy, however, they have lengthened their books with repetitive [1] narrations relaying them from different chains and ways, and they have overloaded them, so, they cut it (their exegesis) off from the greed of the seeker [of guidance] (i.e. made it hard to approach due to the said obstacles). These include the imam Abū Ja'far Muḥammad ibn Jareer At-TAbūri, and our Sheikh Abū Muḥammad Abdullah ibn Haamid Al-Asbahaany, and the congestion of sciences is an umbrella to understanding [the deen] (i.e. as an umbrella shields from rain, this mass information shields from understanding).

Another group filled their exegesis with the rulings, the clarification of the permissible and the forbidden, the solutions regarding the ambiguities and problems, the responses to the people of deviation and doubts, and including the sheikhs of the salaf (predecessors) as well as the ancient scholars of their followers and their followers, like Mujāhid, Muqātil , Al-Kalbī, As-Suddī, may Allah be pleased with them all.

And each of the people of truth among them has a praiseworthy purpose and a commendable endeavor. So, when I did not find in this regard a categorized, comprehensive, and validated book, which is sufficient regarding the knowledge of the Qur'an, and having seen the people's apparent desire for such science, and their determination to apprehendwas deficient, and their nature was to turn away from detailed works, and added to that question was a group of prominent jurists, sincere scholars, and modest commentators, I necessitated helping them with their request and taking care of their rights, so that I may draw closer to Allah the Almighty, and to perform some due praise to Him, for the gratitude of knowledge is spreading it, and its zakat (purification) is spending it.

Therefore, I have prayed istikhaarah in author a comprehensive, categorized, summarized, easy-to-understand, formatted, extracted from almost one hundred books apprehended by listening, except for what I picked up from the comments and the fragmented parts, and from what I have received it from the mouths of the steadfast, eminent sheikhs, and they are close to three hundred sheikhs, I arranged it with the utmost brevity and

(1) It means: the repeated ones.

order as much as I could, and sealed it with the purpose of excavation and approximation.

And upon every author of a book of art previously mentioned that the book would not dismiss some of the defects that I have mentioned, either through a deduction of something that was omitted, or collection of something that was scattered, or an explanation of something that was ambiguous, or a formatted and well-written work, or dropping important parts or lengthening [the texts], and I hope that this book is not devoid of these quʿAlīties that I mentioned, and Allah is the source of success to complete what I intended and aimed for.

I have extrapolated in it (i.e. this exegesis) the writing in fourteen ways: the basics and introductions, the numbers and revelations, stories and reasons of revelations, different ways and Qiraats, reasons and objections, Arabic and other languages, syntax and balances, exegeses and interpretations, meanings and roots, ambiguities and problems, rulings and jurisprudence, wisdom and signs, benefits and virtues, and related news, all included it in the course of the book by omitting these categories and called the book "Al-Kashf Wal-Bayaan ʿa Tafseeril Qur'an" (The Uncovering and sʿAlīency on the interpretation of the Holy Qur'an), for Allah is the all able , and upon Him we rely.

This cements the books on which our book is premised and built, which I have collected here to avoid needing to repeat the chains of transmission, and it is Allah who grants success and aid.

Exegeses attributed to ibn Abbas:

And he is the trustworthy ocean [of knowledge], the imam and leader in the knowledge of the Book (i.e. the Qur'an), and he is the Turjuman (interpreter) of the Qur'an, and he is the scholar of this ummah and of their leaders. It is he whom the Prophet (PBUH)made duaa for, saying, "O Allah, teach him (i.e. ibn Abbas) the knowledge of interpretation [of the Qur'an], and bestow upon him the jurisprudence in the religion." [(1)] So, Allah answered his supplication,

(1) Al-Bukhārī narrated it in his invalid book,Al-wuḍu' the Alution, the chapter of putting the water at the bathroom 143, and it was also narrated in Muslim's ṣaḥiḥ, book: the virtues of Companions,chapter: the virtues of Abullah Ibn AbbasMay Allah be pleased by both of them 1477.Imam Aḥmad narrated it in Al-Musnad 1/266,314,328,335, and in the virtues of the Companions 1882,1858,1856,Ibn Ḥabān narrated it in his ṣaḥiḥ as well as the book: Al-Iḥsān 15/5317055.Moreover, Al-Ḥākim narrated it in the book: Al-Mustadrik

and ibn Abbas became a scholar in religious sciences, may Allah be pleased with him.

Al-Wālibī's Exegeses

[1] Abū Muḥammad Abdullah ibn Al-Tayeb, Abū Muḥammad Abdullah ibn Ḥamid, and Abūl-Qasim Al-Hasan ibn Muḥammad (blessed be their souls) reported that that Abūlhasan Ahmad ibn Muḥammad ibn Abdous Al-Tarae'fy told to them that ʿUthman ibn Sa'id Al-Darmy reported that Abdullah ibn Saleh reported that Muʿāwiyah ibn Saleh related to him on the authority of ʿAlī ibn Abū Talha Al-WʿAlībi from ibn Abbas.

Al-Awfy's Exegeses [1]

[2] The imam Abūl-Qasim Al-Hasan ibn Muḥammad ibn HAbūb reported that, by his recitation to myself, that Abdullah ibn Muḥammad Al-Thaqafy reported that Abū Jaʿfar Muḥammad ibn Nasrawya Al-Mazeny reported that Muḥammad ibn Sa'd ibn Muḥammad ibn Al-Hasan ibn ʿAteyyah ibn Saad Al-Awfy reported that his uncle, Al-Husaynibn Atya, reported that his father related to himon the authority of his grand Atya.from ibn Abbas. [2]

[3] Muḥammad ibn Noaim told him as Ijazah

He reported that that Abū Bakr Ahmad ibn Kamel reported that Muḥammad ibn Sa'ad Al-Awfy reported that his uncle reported that his father reportedon the authority of his grand from ibn Abbas. [3]

3/6176287, and Aṭ-Ṭabarany mentioned it in Al-Mu'jam Al-Kabīr or the big dictionary 10/23810587.

(1) The verdict on the isnad chain of narrators: the isnad of the compiler to Alī Ibn Ṭalḥah, whose isnad was weak; as among its narrators, there were some who were accused of lying, and were not mentioned in invalidation or rectification.
Alī Ibn ibn Abī Ṭalhah stated it, on the authority of Ibn Abbas, and it is a reliable and trusted version for most of imams, moreover, imam Al-Bukhārī, on the authority of Abī Ṣaleḥ Abdullah Ibn Ṣaleḥ, depended on it in his (Ṣaḥiḥ).

(2) The verdict on the isnad chain of narrators: The compiler 's isnad to the the narration of 'Aṭiah Al- 'Ufy is weak; as among its narrators the one who was accused of lying such as Abi Al-Qassim Al-Ḥabiby, and the one who was not mentioned in invalidation and rectication and Abū Ja'far Muḥammad Ibn Naṣrawy Al-Mazny, for whom I found no biography. So 'Aṭiah Al- 'Ufy's narration depended on a weak chain of narrators.

(3) The Assessment of reliability the chain of narrators: The compiler's narration to Muḥammad Ibn Sa'd is authentic, and his isnad to 'Aṭiah Al- 'Ufy was mentioned before.

Al-Damyati's Exegeses with its two Isnads [1]

Abū Ḥamed Ahmad ibn Alwʿ Alīd ibn Ahmad Al-Soufy reported that, that I reported that in the house of him in 48 A.H, that Abūl-Qasim Sulaymān ibn Ahmad ibn Ayoub Al-TAbūrani reported thatAbū Muḥammad Bakr ibn Sahl Al-Damyati /4A/ reported that Abdelghany (ibn

Sa'id) Al Barqy related to him on the authority of Abū Muḥammad Mūsā ibn Abdelrahman Al-Sanaani on the authority of AbdelMālik ibn Joraij from Atta ibn Abū RAbūh from ibn Abbas. [2]

(1) See: Al-Irshad by Al-Khalily 1/324, The wonder in clarifing the reasons by Ibn Ḥajar 1/220, Ranks of interpreters by Ad-Dawdy 1/324, The detection of suspicion by Ḥajy Khalifah 1/447.

(2) The verdict of isnad Chain of narrators: Its isnad is very weak da'ifas it has:
- Bakr Ibn Sahl Ad-Dumiāṭy: weak da'ifnarrator.
- 'Abdul Ghany Ibn Yusuf Athaqafy: weakda'if narrator.

-Musa Ibn Abdul Raḥmān Aṣ-Ṣun'any: a denier of ḥadith who was accused of fabricating tradition ḥadith.

Al-Khalily stated this narration in the book: (the Guidance) or El- Irshād (1/391): These interpretations for Qur'an which they related to Ibn Abbas are unsatisfactory.

On the authority of Ibn Jurair, who said: in these interpretations a group narrated on his authority, such as the long narration of Sahl Ad-Dumiāṭy, on the authority of Abdul Ghany Ibn Sa'id, on the authority of Musa Ibn Muḥammad, on the authority of Ibn Jariḥ.

Al-Ḥafiz said that it is a weak narration in the book: (the wonder in clarifing the reason) 1/220 saying: "It is one of the false interpretation due to its weak and untrusted narrators: the interpretation which was collected by Musa Ibn Abdul Raḥman Athaqafy Aṣ-ṣan'any and he stated its authority of narrtion to Jarīḥ, on the authority of 'Aṭa', on the authority of Ibn Abbas.Ibn Ḥaban described Musa as a ḥadith fabricator.And one of its narrators is Musa Abdul Ghany Ibn Sa;īd Athaqay who was a weak narrator.

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[5] On the authority of Mūsā ibn [1] Abdelrahman from Muqātil ibn Sulaymān from Aḍ-Ḍaḥḥāk from ibn Abbas.

‘Ikrima’s Exegeses [2]

Abūl-Qasim Al-Hasan ibn Muḥammad ibn Al-Hasan Al-Naisabory reported that orally that Ahmad ibn Muḥammad ibn Ibrāhīm Alserimy Al-Marwazi reported thatAbūl Abbas Ahmad ibn Alkhedr Al-Seirfy reported thatAbū Dāwūd Sulaymān ibn MaAbūd Al-Sengy reported thatʿAlī ibn Al-Husaynibn Waqed on the authority of Yazied Al-NAHAWI … from ‘Ikrima from ibn Abbas

Al-Kalbī’s Exegeses [3]

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(1) The Assessment of reliability the chain of narrators: Stating this narration on the authority of Ibn Abbas is very weakda’if; as it is broken and its chain contains accused untrusted narrators such as:
- Musa Ibn ‘Abdul Rahman Athaqafy: who was accused of fabricating tradition.
- Muqātil Ibn Sulaīmān: weak da’ifand untrusted.
- It is debate between Muqātil ibn Sulaīmān and aḍ-Ḍaḥḥāk, as reported by Al-Khaṭib, in the History of Baghdad 15/207, who said: “Ibrahim Al-Ḥarby was asked if Muqātil ibn Sulaīmān had heard and learned from Aḍ-Ḍaḥḥāk Ibn Muzaḥim! And he replied: “No, Aḍ-Ḍaḥḥāk had died four years before Muqātil ibn Sulaīmān’s birth”.
Al-Khaṭib informed in the book:(The History of Baghdad) (15/207), on the authority of ‘Abdel Ṣamad Ibn Abdel Warith, who said: “Muqātil Ibn Sulaīmān informed us about ‘Aṭā’ IIbn Abī Rabaḥ saying: He related to us some traditions on the authority of Aḍ-Ḍaḥḥāk Ibn Muzaḥim, then another time he stated the same traditions on the authority of ‘Amr Ibn Shu’aib. So, we said: From whom you heard them? He answered from all of them, then he sweared by Allah saying: “I do not know from whom I heard them.”

(2) What is meant by ‘Ikrima’s Exegeses, the servant of Ibn Abbas, here is his narration to the interpretation of Ibn AbbasMay Allah be pleased with him, as it is an interpretation from the Prophet’s Companions; so it is useful in ending any depate, and ‘Ikrimah is imam in interpretation and he was married to ‘Um Sa’īd Ibn Jubair. Qutadah said: “‘Ikrimah is the most knowledgeable in this field.”

(3) The Assessment of reliability chain of narrators:
The compiler’s isnad to Ikrima’s interpretation is weak; as it contains:
-Abū Al-Qāsim Al-Ḥabiby: who denied the tradition and was accused of lying by Al-Ḥākim.
- There are unknown persons among its narrators.
-Alī Ibn Ḥusayn Ibn Waqid is one of its narrators and he is a weak narrator.
On the other side Ikrima’s Exegeses (interpretation) has another chain, from which Ibn Abī Ḥatim and Aṭ-Ṭabary narrated, and Al-siuṭy said in (Al-itqan in Qur’an science)6/6332: This good fair chain of narrators contains Ibn Isḥaq, on the authority of Muḥammad Ibn Abī Muḥammad, the servant of Zaīd Ibn Thabit’s family, or on the authority of Sa’īd Ibn Jubair. Moreover, Ibn Jurīr and Ibn Abī Ḥatim cited a lot of this chain in Aṭ-Ṭabarany’s lexicon.

Narration of Muḥammad ibn Fudail

[7] Abūl-Qasim Al-Hasan ibn Muḥammad ibn Ja'far related to us that Abūl Abbas Muḥammad ibn Isḥaaq ibn Ayoub reported that Al-Hasan ibn ʿAlī ibn Zeyad Al-Souri reported that 'Ubaydibn Yaeish related to him, on the authority of Muḥammad ibn Fudail from Muḥammad ibn Alsae'b Al-Kalbī from Abū Saleh Badhan, the servant of Umm Hanea, from ibn Abbas. (1)

[8] Abūl-Qasim Al-Habeiby related to us that Abū Muḥammad Abdullah ibn Muḥammad ibn Ya'qoub Al-Bosangy reported that Abū Ja'far Muḥammad ibn Moaadh Al-Harawy (2) reported that ʿAlī ibn Khashram ibn ʿīsā related to him , on the authority of Muḥammad ibn Fudail from Al-Kalbī from Abū Saleh from ibn Abbas. (3)

Narration of Yousef ibn Belal

[9] Abū Muḥammad Sheiba ibn Muḥammad ibn Ahmad Al-Shoeiby reported that, the reciter by my recitation, that Abūl Hasan ʿAlī ibn

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(1) It means: the Exegeses Tafseer of Abī An-Naḍr Muḥammad Ibn As-Sa'ib Ibn Beshr Al-Kalby, on the authority of Abī Ṣāliḥ Bazam, the servant of 'Um Hāny', on the authority of Ibn Abbas May Allah be pleased with him, and it is a very weak chain from which Shiekh Al-Muṣanif narrated more than four hundred narrations on the authority of Ibn Abbas May Allah be pleased with him.And he narrated Al-Kalby's Tafseer from three chains of narrators: The first chain: On the authority of Muḥammad Ibn Al-Faḍl.
The second chain: On the authority of Muḥammad Ibn Marwan As-Sudī, and this chain is called a chain of lying. And it is narrated from two chains:
A-The chain of Yusuf Ibn Belāl
B- The chain of Ṣāliḥ Ibn Muḥammad At-Termidy (AṢāliḥy).
The third chain: On the authority of Ḥabān Ibn Ali Al- 'Anay.
The sientific value of Al-Kalby's Exegeses (Tafseer): Ibn Ḥaban said in (The invalid) or the untrusted 2/255: Al-Kalby's creed and narration had a lot of clear lying; as he narrated on the authority of Abī Ṣāliḥ, on the authority of Ibn Abbas, while Abī Ṣāliḥ did not meet Ibn Abbas or hear any thing from him.

(2) The Assessment of reliability the chain of narrators: The compiler's isnad to Al-Kalby exegeses is very weak as its chain contains: Abū Al-Qassim Al-Ḥabiby, who was a denier of Ḥadith tradition, and it was said that he is a liar, and Al-Ḥasan Ibn Alī Ibn Zyad As-Siry, who was not known. While Al-Kalby's exegeses itself, on the authority of Muḥammad Ibn Fuḍail, was mentioned before.

(3) The Assessment of reliability the chain of narrators: The compiler's isnad to Muḥammad Ibn Fuḍail, on the authority of Al-Kalby, is very weak; as the chain contained: Abū Al-Qassim Al-Ḥabiby, who was accused, Al-Bushenjy, who was unknown and Abū Ja'far Ibn Ferrah Al-Harwy, who was unknown also. While Al-Kalby's exegeses itself, on the authority of Muḥammad ibn Fuḍail, was mentioned before.

Muḥammad ibn Fawr Al-Warraq told him in 321 A.H that Abū Nasr Ahmad ibn Muḥammad ibn Nasr Al-LAbūd told him.

[10] Abū Muḥammad/4B/ Abdullah ibn Ḥamed reported that that Abū Bakr Abdullah ibn Muḥammad ibn Al-Husaynibn Muḥammad Al-Maa'lam reported thatAhmad ibn Muḥammad ibn Nasr Al-LAbūd related to him.

[11] Abūl-Qasim Al-Hasan ibn Muḥammad ibn Ja'far related to us that Abū ʿAlī Al-Husaynibn Muḥammad Haroon reported thatAhmad ibn Muḥammad ibn Nasr Al-LAbūd reported

that Yousef ibn Belal Al-Saady reported that Muḥammad ibn Marawan As-Suddī related to him, on the authority of Muḥammad ibn Alsae'b Al-Kalbī from Abū Saleh from ibn Abbas. (1)

Narration of Hebban

Abūl-Qasim Al-Hasan ibn Muḥammad ibn HAbūb Al-Mufasir related to us orally that Abū Sa'id Nafea ibn Muḥammad Bemro Al-Roudh reported that Muḥammad ibn Imran Al-Arsabndy reported that Muḥammad ibn Al-Mogheira related to him, on the author

Ammar ibn AbdeljAbūr from Hebban ibn ʿAlī Al-Enzy from Al-Kalbī from Abū Saleh from ibn Abbas. (2)

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(1) The verdict of isnad the chain of narrators: The chain is on the authority of Yusuf Ibn Belal ʿAlī Ibn 'Aḥmad Ibn Muḥammad ibn Naṣr Allbad, and Shiekh Al-Muṣanif narrated it according to three chains:
The first chain: is acceptable.
The second chain: contains: The compiler Shiekh (Abdullah Ibn Ḥamid AlWazan, who was not mentioned in invalidation or rectication, and Abdullah ibn Muḥammad ibn Al-Ḥusayn Ibn Muḥammad Al-Mu'alim, for whom I found no biography.
The third chain contains:
-Abū Al-Qassim Al-Habiby: who was a tradition denier.
-Al-Al-Ḥusayn Ibn Muḥammad ibn Harūn, who was unknown.
_ Yusuf Ibn Belal As-S'dy, on his authority the Tafseer was narrated, on the authority of Muḥammad ibn Marwan As-Sady, on the authority of Al-Kalby.

(2) The verdict on isnad: Shiekh Al-Muṣanif's isnad to Ḥibān Ibn Alī Al 'Anzy is very weak as it contains: - 'Abū Al-qassim Al-Ḥabiby, who was a denier of Ḥadith and accused of lying.
- 'Abū Sa;id Ibn Muḥammad Ibn Al-Ḥasan Ibn 'Alwyah Al-Aburdy, who was not known.
- Muḥammad Ibn Al-Mughīrah, whom I did not know.
Thr scientific value of the chain of Ḥibān Ibn Alī Al 'Anzy: Al-Ḥafiz Ibn Ḥajar said, in the book: (the wonder in revealing the reasons)1/210, that there were trusted narrators in

Narration of Al-Salehy

[13] Sheikh Abū Muḥammad Abdullah ibn Ḥamed Al-Asbahaany reported that, that I reported that, that Ahmad ibn Muḥammad ibn Shadhan Al-Balkhy reported thatJei'wya ibn Muḥammad reported that Saleh ibn Muḥammad Al-Tirmidhi related to him from the beginning of Qur'an to the verse "Have you not seen those who were forbidden from secret talks" [Suart Al-Mujadila] and from this verse to the end of Qur'an.

[14] Abdullah ibn Ḥamed reported that that Abū Abdullah (Mohamed) ibn Amer Al-Balkhy reported thatAl-Qasim ibn Abbad reported that Saleh ibn Muḥammad Al-Tirmidhi related to him (in his Isnaad within a copy of his book 'Sawaa'), on the authority of Muḥammad ibn Marwan from Al-Kalbī from Abū Saleh from ibn Abbas.

ʿAlī ibn Muḥammad ibn Sa'id Al-Khateib reported that, in writing, that the imam Abū Bakr Muḥammad ibn Al-Husayn Al-Sarkhasy in 331 A.H reported that Abū Bakr Muḥammad ibn ʿAlī Al-Mufasir /5A/ Al-Marwazy reported that Saleh ibn Muḥammad Al-Tirmidhi related to him. Saleh had added therein 4,000 Hadiths. (1)

Mujāhid's Exegeses

Narration of Ibn Abū Nageih

[16] Sheikh Abū Muḥammad Abdullah ibn Ḥamed Al-Asbahaany reported that

That Abū Abdullah Muḥammad ibn Ahmad ibn Bottah reported thatAbdullah ibn Muḥammad ibn Zakarīyā reported that Sa'id ibn Yahea ibn

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Al-Kalby's chain, such as: Sufian Athawry and Muḥammad Ibn Fuḍail Ibn Ghazwan, and untrusted ones such as: Ḥibān.

(1) The verdict on isnad: The compiler Shiekh's isnad to Aṣ-Ṣālḥy is weak from its three chains:The first chain contains:

-Shiekh Al-Muṣanif Al-Wazan, who was not mentioned in invalidation and rectication.

- 'Aḥmad Ibn Shazan and Jai'waih Ibn Muḥammad, for whom I found no biograghy.

The second chain contains: The compiler Shiekh Al-Wazan and Al-Qassim Ibn 'Abad At-Termidy, for whom I found no biographies. The third chain contains: ʿAlī Ibn Muḥammad Al-Khaṭib and Muḥammad Ibn Al-Ḥusayn As-Sarsakhy, for whom I found no biograghies. As well as, 'Abū Bakr Muḥammad Ibn Alī Ibn Sahl, who was a weak narrator.

Sa'id Al-Omawy reported that Muslim ibn Khālid Al-Zengy related to him, on the authority of Ibn Abū Nageih from Mujāhid. (1)

Abūl-Qasim Al-Hasan ibn Muḥammad Al-Habiby related to us orally that Abū Zakarīyā Yahea ibn Muḥammad ibn Abdullah Al-Anbari reported that Muḥammad ibn Abdelsalam Al-Waraq reported that Isḥaaq ibn Ibrāhīm Al-Handhaly reported that ShAbūba told him, on the authority of Warqaa from Ibn Abū Nageih from Mujāhid. (2)

Narration of Ibn Jurayj

[18] Abūl-Qasim ibn Abū Bakr Al-Moktab reported that that Abūl Hasan ʿAlī ibn Muḥammad ibn Ahmad ibn Dalweya Al-Qantary reported thatAl-Maamon ibn Ahmad reported that Abdullah ibn Muḥammad Al-Rammah related to him on the authority of Al-Hajaj ibn Muḥammad Al-Jazary from ibn Jurayj from Mujāhid. (3)

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(1) The Assessment of reliability the chain of narrators: Shiekh Al-Musanif's isnad to Abi Yassar Abdullah Ibn Abi Najih Al-Maky contained: The compiler Shiekh -who was not mentioned in invalidation and rectication.
- Abū Khalid Muslim ibn Khalid Al-Makhzumy, the servant of Bany Makhzum, who was described by Al-Ḥafiz as an honest man but he has many illusions.
Ibn Abī Najiḥ's Tafseer, on the authority of Mujahid, was accepted by scholars, and Ibn Taimaiah said that it is one of the most valid interpretations.

(2) The Assessment of reliability the chain of narrators: The compiler Shiekh 's isnad to Warqa' contains: Shikh Al-Muṣanif: Abū Al-Qassim Al-Ḥasan Ibn Muḥammad Al-Ḥabiby, who was a tradition denier and described as a liar by Al-Ḥakim.
The scientific value of Warqa's exegeses (tafseer): Warqa' took the tafseer, on the authority of Ibn Abī Najīh, on the authority of Mujahid. Warqa' took half of the tafseer by recitation, on the authority of Ibn Abī Najīh, and the second half casually, and this tafseer and narration is trusted and valid to the scholars.
Yaḥia Al-Qaṭan said: Mo'az said: Warqa' said: "I read half of the book of taeseer to Ibn Abī Najīh, and he recited the second half to me, and Ibn Abī Najīh said that it is the tafseer of Mujahid.
Yaḥia Al-Qaṭan was asked which narration or tafseer is more preferred by you?
His answer was tafseer Warqa' then tafseer Shaiban on the authority of Qutadah.
So tafseer Ibn Abī Najīh, on the authority of Mujahid is the most valid and correct narration of him; as its chain is known and it is an authentic book.

(3) The Assessment of reliability the chain of narrators: The compiler Shiekh 's isnad to Ibn Jarij is very weak as it contains:
- Abū Al-Qassim Al-Ḥabiby, who was a tradition denier and described of lying by Al-Ḥakim.
-Ma'mun Ibn Aḥmad Waḍā' , and Abdullah Ibn Muḥammad Ar-Ramaḥ, whom I did not found.
Tafseer Ibn Jarīj, on the authority of Mujahid itself is valid, and he narrated after Mujahid a lot nearly like Ibn Abī Najīḥ.

Narration of Laith

[19] Abūl-Qasim AlHasan ibn Muḥammad ibn Ja'far related to us that Abū Ja'far Muḥammad ibn Sulaymān ibn Mansour reported that Ja'far ibn Nasr Al-Hafedh reported that Muḥammad ibn Humaid related to him that Jareer told him on the authority of Laith on the authority of Abū Al-Hajaj Mujāhid ibn Jabr (Mekkan). (1)

Aḍ-Ḍaḥḥāk 's Exegeses

Narration of Jowaiber: The Great Book 'Al-Mabsoot'

Abūl-Qasim Al-Hasan Muḥammad ibn Al-Hasan Al-Mufasir (blessed be his soul) reported that, by the recitation to him, that Abū Bakr /5B/ Ahmad ibn Muḥammad Alzaa'frani Bzawzan reported thatIbrāhīm ibn Abdelmoe'min related to him on the authority of

Muḥammad ibn Abūn ibn ʿAlī from Abdelrahman ibn Gaber from Yaḥīā ibn Adam Al-Ahwal from Nasr ibn Moshares ibn Abū Mousleh from Jowaiber from Aḍ-Ḍaḥḥāk ibn Mozahem Al-Helaly. (2)

Narration of Ibn Al-Hakam

[21] Sheikh Abū Muḥammad Abdullah ibn Ḥamed Al-Wazan (blessed be his soul) reported that that Abdullah ibn Muḥammad ibn AlHasan ibn Al-Sharky reported thatAbū Al-Azhar reported that Wahb ibn Jareer related to him. (3)

[22] Abū Bakr Muḥammad ibn Abdullah Al-Gawzaky reported that, by the recitation to him, that Abū Isḥaaq Ibrāhīm ibn Muḥammad ibn Yazid

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(1) The verdict on isnad: Shiekh Al-Muṣanif's isnad to Laith ibn Abī Salīm is weak as it contains:

-Abū Al-Qassim Al-Ḥabiby, who was a tradition denier and described of lying by Al-Ḥakim.

- Abū Ja'far Al-Ibzary Al-Keramy, who was a weak narrator.
- Muḥammad Ibn Ḥamid Ibn Ḥayān At-Tamimy Ar-Razy.

The tafseer of Laīth ibn Abī SalAbīm, on the authority of Mujāhid was acceptable to the scholars as it was a book.

(2) The Assessment of reliability the chain of narrators: The compiler Shiekh's isnad to Jubair Nazil is very weak as it contains:

-Abū Al-Qassim Al-Ḥabiby, who was a tradition denier and described of lying by Al-Ḥakim.

-Abū Bik Az-Za'farany and 'Ibrahim Ibn 'Abdel Mu'men, whom I did not find.

The narration of Juiber, on the authority of Aḍ-Ḍaḥḥāk, is a valid narration to the scholars.

(3) The Assessment of reliability the chain of narrators: The compiler Shiekh, who was not mentioned in invalidation or rectication, is one of its narrators.

Al-Marwazy reported that Abū Abdullah Ahmad ibn Sa'id ibn Ibrāhīm Al-RAbūty reported that Wahb ibn Jareer reported that his father reported that ʿAlī ibn Al-Hakam recited to him on the authority of Aḍ-Ḍaḥḥāk . [1]

Narration of Ubayyd

Abūl-Qasim AlHasan ibn Muḥammad Al-Sadosi related to us orally that Abū Amr Ahmad ibn Muḥammad ibn Abū Mansour Al-Amraky Besrkhas reported that Ja'far ibn Muḥammad Sawar reported that Ahmad ibn Gamil Al-Marwazi reported that Abū Moa'adh 'Ubaydibn Sulaymān Al-Bahely related to him on the authority of Aḍ-Ḍaḥḥāk . [2]

Narration of Abū Rawq

[24] Al-Hasan ibn Muḥammad ibn Ja'far related to us that Abū Mūsā Imran ibn Mūsā ibn Al-Hussien reported that Abū owana Yaqoub ibn Ishaaq Al–Mehragany reported that Yousef ibn Sa'id ibn Muslim reported thatAmr ibn Talha Al–Fanad told him on the authority of his father from Abū Rawq [His name: Atiya ibn Al–Hareth] from Aḍ-Ḍaḥḥāk . [3]

'Aṭā' ibn Abū RAbūh's Exegeses

[25] Abūl-Qasim Al-Hasan ibn Muḥammad ibn Al-Hasan Al-Naisabory related to us, by his recitation to me, that Abū Abdullah Ahmad ibn Yasin ibn Algarrah At-TAbūri /6A/ and Abūl Faraj Ahmad ibn Muḥammad ibn Senan Al-Nahawandy reported that Abū Muḥammad Bakr ibn Sahl ibn Ismail Al-Damyati reported thatAbdelghany ibn Sa'id Al-Thaqafy related him on the authority of Abū Muḥammad Mūsā ibn Abdelrahman Al-Sanaany from ibn Joraij from 'Aṭā' ibn Abū RAbūh. [4]

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(1) The Assessment of reliability the chain of narrators: The compiler Shiekh's isnad to ʿAlī Ibn Al-Ḥakam is weak as it contains: Abū Isḥaq Ibrahim Ibn Muḥammad Ibn Yazid Ibn Khalid Al-Marwzy who was not mentioned in invalidation or rectication.

(2) The Assessment of reliability the chain of narrators:
Al-Muṣanif's isnad to 'Ubied Ibn Sulaiman was weak as it contains: Abū Al-Qassim Al-Ḥabiby, who was a tradition denier and described of lying by Al-Ḥakim, and Abū 'Amr Al- 'Umraky, whom I did not find.

(3) The verdict of isnad the chain of narrators: The compiler Shiekh in its isnad was accused of lying by Al-Ḥakim.

(4) The Assessment of reliability the chain of narrators: Its chain of narrators is very weak; it contains Abu Al-Qassim Al-Habiby, who was accused by Al- Ḥakim; for the weakness of its narrators such as: Musa Ibn Abdel-RaḤman and Abel Ghany Ibn Sa'īd, and that was mentioned before in their biography.

‘Aṭā’ Al-Kharasany’s Exegeses

[26] Al-Hasan ibn Muḥammad ibn Al-Hasan related to us that Abūl Hasan Muḥammad ibn Al-Husaynibn Najeed Al-Baghwy related to him thereby that Abū Nouaim AbdelMālik ibn Muḥammad ibn Odai Bebkhary reported that Al-Abbas ibn Al Wʿalīd ibn MouZayd Al-Bairouty reported that Muḥammadibn Shouaib Shabour reported that ‘Uthman ibn ‘Aṭā’ ibn Abū Muslim Al-Kharasany told him on the authority of his father. (1)

‘Aṭā’ ibn Dinar’s Exegeses

Abū Abdullah Muḥammad ibn Abdullah Al-Dapey reported that , as I licensed to tell by him, that Abū Ja’far Muḥammad ibn Abdullah Al-Baghdady reported thatYaḥīā ibn ‘Uthman ibn Saleh told him on the authority of Yaḥīā ibn Bakeer from Abdullah ibn Luhaia’a from ‘Aṭā’ ibn Dinar. (2)

Al-Hasan’s Exegeses

[28] Abūl-Qasim Al-Hasan ibn Muḥammad ibn Abdullah Al-Mokteb related to us that his father reported that Abūl Hasan Muḥammad ibn Ahmad ibn Al-Salt, known as ibn Shanboudh Al-Muqri’, reported that Sa’id ibn Muḥammad reported that Almousahal ibn Wasel related him on the authority of Abū Saleh from Amr ibn ‘Ubaydfrom Al-Hasan ibn Abū Al-Hasan Al-Basry. (3)

Qtada’s Exegeses

Narration of Kharja

[29] Abūl-Qasim Al-Hasan Muḥammad ibn Al-Hasan reported that that his father reported thatIbrāhīm ibn ʿAlī Al-Dhohly reported that Abū Khālid Yazid ibn Saleh Al-Youshkry told him on the authority of Abū Al-Hajaj

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(1) The Assessment of reliability the chain of narratrs: Its chain of narrators is weakda’if; as it contains ‘Uthman Ibn ‘Aṭā’ and the compiler Shiekh, who was critisised by Al-Ḥakim.

(2) Abū Ya’ly Al-Khalily said that ‘Aṭā’’s tafseer is reliable and trusted.
Ibn Ḥajar mentioned the weak narrations, on the authority of Ibn Abbas, and said: “Among its narrators, ‘Aṭā’ Ibn Dinār and Līn.

(3) The Assessment of reliability the chain of narrators: Its isnad is weakda’if, the compiler Shiekh is one of its narrators, who was accused of lying by Al-Hakim, and ‘Amr Ibn ‘Ubied who was discarded, and there are other unknown narrators.

Kharja ibn Mousaab Al-Sarkhasy from Sa'id ibn Abū Arouba from Qtada /6B/ ibn Doama Al-Soudosy. [1]

[30] Abūl Hasan ʿAlī ibn Muḥammad ibn Sa'id Al-Sarkhasy Al-Khateeb reported that (blessed be his soul), in what was written by hand to him, that Abdullah ibn Muḥammad ibn Hishām reported that Abū Ja'far Ahmad ibn Muḥammad ibn Hishām Al-Marwazi reported that Al Mogheith ibn Badil, Kharja's nephew and husband of his daughter, reported that Kharja ibn Mosaab reported that Sa'id ibn Abū Ouroba told him on the authority of Qtada. [2]

Kharja had added 1,000 Hadiths on his part.

Narration of Shaiban

Abū Muḥammad Abdullah ibn Hamed ibn Mohammed Al-Asbahany reported that, in myself recitation, that Abū ʿAlī Hamed ibn Muḥammad Al–Harwy reported thatAbū Yaqoub Ishaaq ibn Al-Hasan ibn Maimoun Al-Harby reported that Abū Ahmad Al-Husaynibn Muḥammad Al-Marw Al–Roudhy related to him Shaiban ibn Abdelrahman Al–Nahwey related to him on the authority of Qtada. [3]

Narration of Muʿammar:

[32] Abūl-Qasim Al-Habeiby related to us that Abū Zakarīyā Al-Anbari reported that Ja'far ibn Muḥammad Sawar reported that Muḥammad ibn Rafea' related to him on the authority of Abdelrazeq from Muʿammar from Qtada. [4]

Abū Al-A'lya & Al-Rabei's Exegeses

[33] Abūl-Qasim Al-Hasan Muḥammad ibn Al-Hasan Al-Mufasir related to us that Abū Amr Ahmad ibn Muḥammad ibn Abū Mansour Al-Amraky Besrkhas reported that Abūl Hasan Ahmad ibn Isḥaaq ibn Ibrāhīm ibn Maziz

(1) The Assessment of reliability the chain of narrators: Its chain of narrators is very weak-da'if; and some of its narrators are not find in the books of biographies.

(2) The verdict of isnad the chain of narrators: Its isnad is very weak, most of the scholars saw it as a weak isnad,as some of its narrators were not found in the biography books.

(3) The Assessment of reliability the chain of narrators: All its narrators are trusted and reliable,except the compiler Shiekh, who was not mentioned in invalidation and rectication.

(4) The Assessment of reliability the chain of narrators: The cmopiler shiekh was accused of lying by Al-Ḥakim.

reported that Abū ʿAlī Al-Hasan ibn Muḥammad ibn Mūsā Al-Azdy related to him on the authority of Amar ibn Al-Hasan ibn Besheir Al-Hamdhany from Abdullah ibn Abū Ja'far from his father from Al-Rabei' ibn Anas from Abū Al Alya Al-Riahy. (1)

Al-Razy's Exegeses

[34] Abdullah ibn Ḥamed Al-Wazan reported that that Muḥammad ibn Ja'far Al-Sekhtiany reported thatAbūl Abbas /358B/ Muḥammad ibn Ja'far ibn Nasr Al-Razy reported that Ahmad ibn Abdelrahman Al-Dashtaky that Abdullah ibn Abū Ja'far Al-Razy reported on the authority of his father. (2)

Al-Qourdhy's Exegeses

Abūl-Qasim Al-Hasan ibn Muḥammad ibn HAbūb related to us that Abūl Abbas Muḥammad ibn Al-Hasan Al-Harwy reported that Rajaa ibn Abdullah Al-Hafez, Ahmad ibn Muḥammad ibn Abdous told him by the recitation to him, reported that Mʿalīk ibn Sulaymān Al-Harwy told him on the authority of Abū Maashar from Muḥammad ibn Kaa'b Al-Qourdhy. (3)

Muqātil ibn Ḥayyān's Exegeses

[36] Abū Muḥammad Abdullah ibn Ḥamed Al-Wazan, that I reported that, and Abū Abdullah Muḥammad ibn Abdullah Al- Hafez, by the recitation to him, reported that that Ahmad ibn Muḥammad ibn Abdous reported thatIsmail ibn Qutaiba reported that Abū Khālid (Yazid ibn Saleh) Alfarraa Al-Naisabory reported that Bekeir ibn Maa'rouf Al-Balkhy Abū Moa'adh on the authority of Muqātil ibn Ḥayyān.

[37] Al-Hasan ibn Muḥammad ibn Ja'far related to us orally that ʿAlī ibn Muḥammad ibn Ahmad ibn Dalweya reported that Ahmad ibn Muḥammad

(1) The Assessment of reliability the chain of narrators: One of ts narrators is Abu AlQassim Al-Ḥabiby, who was criticised by Al-Ḥakim.

(2) The Assessment of reliability the chain f narrators: The compiler Shiekh's isnad to Abī Ja'far Ar-Razy is weak; as it contains unknown narrators, as well as, Shiekh Muṣanif, who was not mentioned in invalidation or rectication. And we mentioned Ja'far's exgeses before.

(3) The Assessment of reliability the chain of narrators: Its isnad to Muḥammad ibn Ka'b Al-Qurzy is very weak as it contains: - The tradition denier Shiekh Al-Muṣanif, who was accused by Al-Ḥākim of lying. -Mālik Ibn Sulaimān, who was a weak narrator.
Abū Ma'sher, who wrote his Ḥadith, on the authority of Muḥammad ibn Ka'b.

ibn Yaḥīā Al-Dahan [1] reported that Muḥammad ibn Yazeed Al-Soulmy reported that Hamad ibn Qerat, Ibrāhīm ibn Sulaymān, and Omar ibn Abdullah ibn Razein told him on the authority of Bakeir ibn Maa'rouf from Muqātil ibn Ḥayyān. [2]

Muqātil ibn Sulaymān's Exegeses

The imam Abū Isḥaaq Ibrāhīm ibn Muḥammad Al-Mehragany reported that that Abū Muḥammad Abdelkhaleq ibn Al-Hasan ibn Muḥammad Al-Saqty, known by his book as ibn Abū RouAbū, reported thatAbdullah ibn Thabet ibn Ya'qoub Al-Muqri', Abū Muḥammad , reported that his father reported that Al-Houdhail ibn HAbūb Abū Saleh Al-Dandany related to him on the authority of Muqātil ibn Sulaymān from 13 men, 12 of which are followers. [3]

Narration of Al-Taghlaby

[39] /7B/ Abū Al-Qasim Al-HAbūbi reported that orally that Abū Al-Qasim Ubayydullah ibn Al-Maamoun reported thatAbū Yaser Ammar ibn Abdelmajeed related him that Ahmad ibn Abdullahreported that Ishaaq ibn Ibrāhīm Al-Taghlaby on the authority of Muqātil ibn Sulaymān. [4]

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(1) Shiekh Al-Muṣanif's isnad to Muqatil Ibn Ḥayān has Shiekh Al-Muṣanif Al-Wazān, who was not mentioned in invalidation or rectification.
See: (The wonder in clarifing the reasons) by Ibn Ḥajar to know the scientific value of the exegeses.

(2) The Assessment of reliability the chain of narrators: The compiler Shiekh's isnad to Muqatil Ibn Ḥayān is very weak; as it has Shiekh Al-Muṣanif Al-Ḥabiby, who was a tradition denier and described of lying by Al-Ḥakim.

(3) The Assessment of reliability the chain of narrators: The Shiekh's isnad to Muqatil is weak as its chain contains: -Abdullah Ibn Thabit Ibn Ya'qub ibn Qays At-Tuzy, for whom I did not find invalidation or rectification, but he is closer to rectification.
- Ya'qub Ibn Qays At-Tuzy, for whom I did not find in invalidation or rectification, but he is closer to rectification.
- Al-Hazīl Ibn Ḥabib Abū Ṣāliḥ Ad-Dandany, about whom Al-Ḥafiz said he is a weak narrator.
Muqatil's Exegeses was estimated before as accepted by scholars.

(4) The Assessment of reliability the chain of narrators: The Shiekh's isnad to Muqatil is weak as its chain contains: Abu Al-Qasim Al-Ḥabiby who was a tradition denier. And its other narrators were not found in biographies.

Narration of Abū Esma

[40] Abū Al-Qasim Al-HAbūbi reported that orally that Abdullah ibn Ahmad ibn Al-Sedeiq Bemro reported that Abū Ragaa Muḥammad ibn Hamdaweya reported thatAhmad ibn Jamil related to him on the authority of ʿAlī ibn Al-Husaynibn Waqed from Abū Esma from Muqātil ibn Sulaymān. (1)

As-Suddī's Exegeses

[41]Abūl-Qasim Al-Hasan ibn Muḥammad ibn Al-Hasan Al-Adib related to us that Abūl Taieb Muḥammad ibn Abdullah ibn Al-Mubarak Al-Shaeiry reported thatAhmad ibn Muḥammad ibn Nasr AllAbūd reported that Amr ibn Talha Al–Qanad related to him on the authority of Asbat from As-Suddī. (2)

Al–Waqedy's Exegeses

[42] The imam Abū Abdullah Muḥammad ibn (Abdullah Al-Hafez (blessed be his soul) related

to us, as I licensed to tell by him (written and orally), that Abū Ḥamed Ahmad ibn Muḥammad ibn Al-Abbas Al-Khateib Bemro reported thatIbrāhīm ibn Helal reported that ʿAlī ibn

Al HusaynShaqiq related to him on the authority of Al-HusaynAl–Waqedy. (3)

ibn Jurayj's Exegeses

[43] Muḥammad ibn Abdullah Al-Hafez reported that, as Ijazah, that Abū Muḥammad Mūsā ibn Abdelrahman Al-Sanaany in Mecca reported

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(1) The Assessment of reliability the chain of narrators: The Shiekh's isnad to Muqatil is weak as its chain contains: -Abu Al-Qasim Al-Ḥabiby who was a tradition denier, and was accused of lying.
- Abū 'Aṣmah: who was discarded and accused of being a liar.
Muqātil's Exegeses was mentioned before.

(2) The Assessment of reliability the chain of narrators: The compiler Shiekh's isnad to As-Sudy is so weak and its chain of narratos contains:
-Abū Al-Qassim Al-Ḥabiby who was a tradition denier, and was accused of lying.
-Abū Naṣr Allubad, who was not mentioned in invalidation or rectification. The Exegeses of As-Sudī was mentioned before.

(3) The verdict of isnad the chain of narrators: In its chain of narraors, the compilerShiekh on the authority of Al-Ḥusayn Al-Waqād, so it is very weak. It also has two narrators who were not mentioned in invalidation or rectification.

thatʿAlī ibn Al-Mubarak Al-Sanaany reported that Zeyad ibn Al-Mubarak Al-Sanaany related to him on the authority of Muḥammad ibn Thawr Al–Sanaany from ibn Jurayj. (1)

Al–Thawry's Exegeses

[44] Muḥammad ibn Hamdaweya reported that, as I licensed to tell by him, that Abū Bakr Al-Shafeay reported thatIsḥaaq ibn Al-Hasan Al-Harby related to him on the authority of Abū Huzaifa from Sufian Al-Thawry. (2)

Exegeses /8A/ ibn Oiaina

Abū Muḥammad Abdullah ibn Ḥamed Al-Wazan reported that, by the recitation to him, that Muḥammad ibn Muḥammad Abū Al-Hasan Al-Tousy reported thatAbū Ja'far Muḥammad ibn Ibrāhīm ibn Abdullah Al-Daibly reported that Abū Ubayydullah Sa'id ibn Abdelrahman Al-Makhzūmīreported that Sufian ibn Oiaina related to him. (3)

8A/ Wakiea's Exegeses

[46] Abdullah ibn Ḥamed ibn Muḥammad reported that, that I reported that, that Yaḥīā ibn Muḥammad ibn Abdullah ibn Al-Anbar ibn 'Aṭā' reported thatAbū Isḥaaq Ibrāhīm ibn Muḥammad ibn Yazeid ibn Khālid Al-Marwazi reported that Abū Ya'qoub Yousef (ibn ʿīsā) Al-Marwazi, the servant of Bani Zahra, reported that Wakiea ibn Al-Jarrah related to him. (4)

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(1) The Assessment of reliability the chain of narrators: Its isnad from Al-Shiekh to Ibn Jarir, and the chain has also: Abu Al-Ḥasan ʿAlī Ibn Mbarak Aṣ-ṣan'āny, who was not mentioned in invalidation or rectification but mentioned a lot by Aṭ-Ṭabary in his book.
Ibn Jarīr's Exegeses, on the authority of Muḥammad Ibn Thuwr, is authentic. Al-Khalily said, in the book (The Guidance) 1/392: Muḥammad Ibn Thuwr's narration on the authority of Ibn Jarīr was divided into three big books, which were corrected.

(2) The Assessment of reliability the chain of narrators: Al-Shiekh Athawry's isnad is near and it contains: -Abū Bakr Ashaf'y, who was not mentioned in invalidation or rectification, and Abū Ḥuzaifah An-Nahdy who was a follower to the imam in Al-Baṣrah, "He was known as Athawry" said Ibn Abī Ḥatim.

(3) The Assessment of reliability the chain of narrators: Abdullah Ibn Hamid Al-Wazan. And also, Shiekh Al-Muṣanif, who was not mentioned in invalidation or rectification, and Abū Al-Ḥasan Aṭ-Ṭusy, whom I did not find.

(4) The Assessment of reliability the chain of narrators: Abdullah Ibn Hamid Al-wazan, and the compiler Shiekh Al-Munsif, who was not mentioned in invalidation or rectification, and Abū Isḥāq Al-Mrawzy, whom I did not find.

Hasheim's Exegeses

[47] Muḥammad ibn Noaim reported that, as Ijazah, that Muḥammad ibn Bottah reported thatAbdullah ibn Ahmad ibn Aseid Al–Asbahany reported that Zeyad ibn Ayoub related to him on the authority of Hasheim ibn Bashir. (1)

Shebl's Exegeses

[48] Muḥammad ibn Noaim reported that, as Ijazah, that Abū Sa'id Ahmad ibn Yaqoub Al-Thaqafy reported thatAl-Hasan ibn Al-Mothna reported that Abū Huzaifa related to him on the authority of Shebl ibn (Abūd) Al-Makky. (2)

Warqaa's Exegeses

The judge Abū Abdullah Muḥammad ibn Abdullah Al-Dapey reported that that the judge Abūl-Qasim 'Ubaydibn Ahmad Behmdhan reported thatIbrāhīm ibn Deizeil reported thatAdam ibn Abū Eyas related to him on the authority of Warqaa ibn Omar. (3)

Zayd ibn Aslam's Exegeses

[50] Al-Hasan ibn Muḥammad Al–Hasan reported that, by the recitation to him, that Ahmad ibn Kamel ibn Khalef ibn Shagarah wrote to him that Muḥammad ibn Jurair At-TAbūri related to them that Yūnus ibn Abdelaa'la Al-Sadafy reported that Abdullah ibn Wahb reported thatAbdelrahman ibn Yazid ibn Aslam told him on the authority of his father. (4)

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(1) The Assessment of reliability the chain of narrators: Abdullah Ibn Ḥamid Al-Wazany, and Abdullah Muḥammad Ibn 'Aḥmad Ibn Buṭah.
In its chain of narrators, there are two narrators who were not mentioned in invalidation or rectification, while its other narrators are reliable and trusted.

(2) The Assessment of reliability the chain of narrators: Among its narrators, there are Abu sa'id Athaqafy and Al-Hasan Ibn Al-Muthany, who were not mentioned in invalidation or rectification.

(3) The Assessment of reliability the chain of narrators: 'Ubied Ibn Aḥmad, whom I did not find, but its other narrators are trusted and reliable.

(4) The Assessment of reliability the chain of narrators: Its isnad is weak da'if.
Ibn Hajar said: "Some of the weak exegeses of the weak followers and who came after them: the exegeses of Zayd Ibn Aslam, on the authority of the narration of his son Abdell Rahman, and it is a big version narrated by Wahb and others, on the authority of Abdel Rahman, on the authority of his father, and it has matters whish have no isnad, and Abdel Rahman is a weak narrator while his father is a trusted one. (The Wonder in clarifing the Reasons) by Ibn Ḥajar 1/217.

Rouh's Exegeses

[51] Abū Saleh (Shouaib ibn Muḥammad ibn Shouaib) Al-Bouhaiqy and Abū Muḥammad Abdullah ibn Ḥamed Al-Asbahaany reported that that Abū Hatem Meky ibn Abdan ibn Muḥammad Al-Tamimy reported thatAbūlazhar Ahmad ibn Al Azhar ibn Maneia Al-Abdy reported that Rouh ibn Abūda Al-Qeisy related to him. (1)

Abūl-Qasim Abdullah ibn Muḥammad ibn Abdullah ibn ʿAlī ibn Zeyad Al-Semdhy reported thatAbū Muḥammad Abdullah ibn Muḥammad ibn Al-Hasan ibn Al-Sharky reported thatAbūlazhar reported that Rouh ibn Abūda Al-Qeisy related to him. (2)

Al-Feriaby's Exegeses

[53] Abūl-Hasan Abdelrahman ibn Ibrāhīm ibn Muḥammad ibn Yaḥīā and Abdullah ibn Ḥamed ibn Muḥammad reported that, by myself recitation to them, that Abū Bakr Muḥammad ibn Al-Husaynibn Al-Hasan ibn Al-KhʿAlīl Al-Qattan reported thatAhmad ibn Yousef Al-Sollamey Hamdan reported that Muḥammad ibn Yousef Al-Feriaby related to him. (3)

QAbūisah's Exegeses

[54] Abū Amr Sa'id ibn Abdullah Sa'id ibn Isamil Al-Heiry and Abū Muḥammad Abdullah ibn Hamed Al-Asbahany reported that, by the recitation to them, that Abū 'Uthman Amr ibn Abdullah Al-Basry reported thatAbū Ahmad Muḥammad ibn Abdelwahab Al-Abdy reported that Abū Amer QAbūisah ibn AqAbū Al-Souwaey told him. (4)

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(1) The Assessment of reliability the chain of narrators:Its isnad to Rawḥ has two mastur narrators:

-Abū Ṣāliḥ Ibn Muḥammad Ibn Shu'aib the compiler Shiekh , who was not mentioned in invalidation or rectification.

-Abū Muḥammad Abdullah Ibn Ḥamid Al-Aṣbahany Shiekh almusanif, who was not mentioned in invalidation or rectification.

(2) The Assessment of reliability the chain of narrators: Its isnad is on the authority of Rawh Ḥasan.

(3) The Assessment of reliability the chain of narrators: It is a Fair good hasan tradition.

(4) The Assessment of reliability the chain of narrators: Its isnad to Qabisah is weak da'if; as he was not mentioned in invalidation or rectification.

Al-Nahdy's Exegeses

[55] Abū Muḥammad Abdullah ibn Ḥamed Al-Wazan reported that, that I reported that in his house, that Muḥammad ibn Ja'far ibn Matar reported thatJa'far ibn Muḥammad ibn Al-Laith Abū Abdullah Al-Zeyadi Al–Jouhary (in Basrah) reported thatAbū Huzaifa Mūsā ibn Masoud Al–Nahdy related to him. (1)

Sa'id /9A/ ibn Mansour's Exegeses

[56] Abdullah ibn Hamed reported that that Ahmad ibn Abdullah Al-Mazny reported thatAhmad ibn Najda ibn Al-Irian reported thatSa'id ibn Mansour related to him. (2)

Ibn Wahb's Exegeses

Muḥammad ibn Noaim told him, as Ijazah, that Muḥammad ibn 'Ubaydreported thatAbdullah ibn Muslim reported thatYūnus ibn Abdelaa'la reported thatAbdullah ibn Wahb Al-Qarshy told him. (3)

Abdelhamid's Exegeses

[58] Abdullah ibn Hamid ibn Muḥammad reported that that Muḥammad ibn Khālid ibn Al–Hasan reported thatDāwūd ibn Sulaymān reported that Abdelhamid ibn Humaid related to him to Suart Al-Mutaffifin and from it to the end of Qur'an.

[59] Abū Muḥammad Abdullah ibn Hamed Al-Wazan reported that that Abū Ahmad Muḥammad ibn Abdullah ibn Yousef reported that Omar ibn Muḥammad ibn Bugair reported that Abdelhamid ibn Humaid Al-Kashey (blessed be his soul) related to him. (4)

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(1) The verdict on ianad the chain of narratrs: some of its narrators were not mentioned in invalidation or rectification.

(2) Its isnad to Sa'id ibn Masur is weakda'if; as the shiekh of his shiekh was not mentioned in invalidation or rectification.

(3) The Assessment of reliability the chain of narrators: Muḥammad Ibn 'Ubied is one of its narrators, whom I did not find, but its other narrators are trusted.

(4) The Assessment of reliability the chain of narrators: Its isnad contains Abdullah Alwazan, who was not mentioned in invalidation or rectification, and his shiekh said that he drank wine.

Muḥammad ibn Ayoub's Exegeses [1]

[60] Abū Abdullah Al-Hafez reported that, as Ijazah, that Abū Abdullah Al-Khazen reported thatMuḥammad ibn Ayoub Al-Razy related to him. [2]

Al-Asam's Exegeses

[61] Abūl-Qasim Al-Hasan ibn Muḥammad ibn Al-Hasan Al-Naisabory related to us orally that Abū Sahl Muḥammad ibn Muḥammad ibn Alashaa'th Al-Talkany reported thatUbayydullah ibn Muḥammad Al Kady reported that Alfadl ibn Abbas ibn Mahran related to him on the authority of ʿAlī ibn Muslim Al–Tousy who said that he read for the Exegeses of Abdelrahman ibn Kaisan Abū Bakr Al–Asam to his followers. [3]

Al-Ashag's Exegeses

Abū Ahmad Muḥammad ibn Ahmad ibn Muḥammad ibn Shadhan Al-Razy reported that, that I reported that within the months of 388 A.H and 389 A.H and confirmed it, that Abū Muḥammad /9B/ Abdelrahman ibn Abū Hatem Al-Razy told that Abū Sa'id Abdullah ibn Sa'id Alkanady Al-Ashag related to him. [4]

Al-Thomaly's Exegeses

[63] Abū Abdullah Al-Husaynibn Muḥammad Al–Thakafy reported that some of the book from what I reported on him, licensed me the rest of the book, written and orally, and said that Muḥammad ibn Kahalf ibn Hayan (in Baghdad) reported that Isḥaaq ibn Muḥammad reported that his father reported that Ibrāhīm ibn ʿīsā reported that ʿAlī ibn ʿAlī related to him on the authority of Abū Hamza Al-Thomaly. [5]

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(1) See: the uncover of suspicions by Ḥājy Khalifah 1/458, and the gift for the knowing by Isma'il Al-Baghdady6/21,22.

(2) The Assessment of reliability the chain of narrators: Abu Abdullah Al-Khazin, who was not mentioned in invalidation and rectification, is one of its narrators.

(3) The Assessment of reliability the chain of narrators: Shiekh Al-Musanif, one of its narrators, who was criticised by Al-Hakim.

(4) The Assessment of reliability the chain of narrators: Its narrators are trusted.

(5) The Assessment of reliability the chain of narrators: Most of its narrators are shi'a rafidah ; so they are weak da'if narrators.

Almousaib's Exegeses

[64] I had read some of the book to Al-HusaynMuḥammad Abdullah ibn Al-Mubarak Al-Deinoury and licensed me the rest of the book, written and orally, in order to tell that Mūsā ibn Muḥammad ibn ʿAlī ibn Abdullah reported that Al-Hasan ibn Olweya Al-Qattan reported that Ismail ibn ʿīsā reported that Almousaib ibn Sharik related to him. (1)

Books for the People of the Era

[65] Abdullah ibn Hamed's Exegeses: I read to him.

[66] Abū Bakr ibn Abdous's Exegeses: He dictated it to us till the beginning of verse no. 50 in Suart Al-Baqarah in 140 parts and died (blessed be his soul) without completing it.

[67] Abū Amr Al-Foraty's Exegeses [called Al-Bostan]: He licensed me the book in full, written and orally.

[68] Abū Bakr ibn Fourk's Exegeses: He dictated to us a simple thereof from the beginning and then continued, summarized, and confined to the questions and answers till he completed it.

[69] Abū Al-Qasem ibn HAbūb's Exegeses: I heard it from him for only one time.

[69] Exegeses Jibrīl: I read all of it on his author.

[71] Exegeses of Prophet [Peace be upon him]: I heard some of it from his author and his author licensed me the rest of it.

[72] Exegeses of Companions [Peace be upon them]: I read /10A/ it in full to its author.

Al-Wadeh Book:

[73] Abū Haneifa Al-Qazweiny reported that that Abū Bakr Muḥammad ibn Ya'qoub Al-Ostowaey told him on the authority of Abū Muḥammad Abdullah ibn Al-Mubarak Al-Deinoury. (2)

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(1) The Assessment of reliability the chain of narrators: Its isnad to Al-Musaib has trusted and reliable narrators, except Musa Ibn Aḥmad, whom I did not find. And Al-Musaib Ibn Sharik is a weak narrator, and Allah knows more and better.

(2) The Assessment of reliability the chain of narrators: Abū Ḥanifah Al-Qazwiny is one of its narrators, who was not mentioned in invalidation or rectification, and Abū Bakr Muḥam-

[74] **[Exegeses Facts Quoted by The People of The Sign]:** I read all of it to his author Abū Abdelrahman MoAhmad ibn Al-HusaynAl-Sollamy and he confirmed me regarding it.

[Perspective and Synonyms Books]

Perspective Book

[75] Sheikh Abū Muḥammad Abdullah ibn Hamed ibn Mohammed Al-Asbahany (blessed on his soul) reported that, in my recitation within one session, that Abū Ishaaq Ibrāhīm ibn Muḥammad ibn Abdullah Al-Hanbaly Al-Baghdady reported that Abū Yaala Muḥammad ibn Ahmad ibn Ubayydullah ibn Marwan Al–Aqtaa in Malatya reported that Abū Abdelrahman Dahtham ibn Genah Al–Malty reported that Abū Saleh Ishaaq ibn Nugaih related to him on the authority of Abdelsalam ibn Salama Al–Falasteiny from ʻIkrima from ibn Al-Abbas. (1)

[Perspective and Synonyms Book for Muqātil ibn Sulaymān]

[76] Abūl Hasan ʿAlī ibn Muḥammad ibn ʿAlī reported that that Abū Yaḥīā ʻUthman ibn Muḥammad ibn Masoud reported thatAbū Ya'qoub Isḥaaq ibn Ibrāhīm ibn Al-KhʿAlīl reported that Muḥammad ibn Hanea reported that Al-Hasan ibn Maimoun reported that Al-Hadhil related to him on the authority of Muqātil ibn Sulaymān in the Book '**Perspectives**'. (2)

[Synonyms Book for ibn Waqed]

Synonyms Book

Professor Al-Hasan ibn Muḥammad ibn HAbūb (blessed on his soul) reported that that Abdullah ibn Ahmad ibn Al-Sedieq reported thatAbdullah ibn Mahmoud Al-Saady reported thatAl Mottahar ibn Alhakam Al-Krabeisy told him on the authority of ʿAlī ibn Al-Husaynibn Waqed. (3)

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mad Ibn Ya'qub Al-Istwa'y, whom I did not find, and Muḥammad Ad-Dinwry, a weak narrator.

(1) The verdict of isnad the chain of narrators: Its isnad contains weak narrators such as: Dahtham Ibn Janaḥ Al-Malṭy, Isḥaq Ibn Najiḥ Al-Malṭy, and others whom I did not find.

(2) The verdict on isnad: The chain has some narrators whom I did not find, and Al-Husayn Ibn Maymūn Lyn, Al-Hazil Ibn Ḥabib a weak narrator and Muqātil, who was accused of being a liar.

(3) The verdict on snad the chain of narrators: Abu Al-Qassim Al-Habiby is on of its narrators,who was criticised by Al-Hakim,and some other of its narrators were not mentioned in invalidation or rectification.

Interpretation Books/10A/

Qur'an Meanings for Alfarrā'

[78] Abū Bakr Muḥammad ibn Ahmad ibn Abdous Almazky Al-Fara, Abū Muḥammad Abdullah ibn Ḥamed Al-Wazan, and Abūl-Qasem Al-Hasan ibn Muḥammad Al-Mufasir (blessed on his soul) reported that that Abū Al-Abbas Muḥammad ibn Ya'qoub ibn Yousef ibn Maaqel ibn Senan Al-Omawi related to them that Abū Abdullah Muḥammad ibn Jahm ibn Haroun Al-Semry reported thatAbū Zakarīyā Yaḥīā ibn Zeyad Al–Farra told them. (1)

Qur'an Meanings for Al-Kassaie

[79] I heard Abū Al-Qasem Al-Hasan ibn Muḥammad Al-Mufasir saying that he heard Ahmad ibn Muḥammad ibn Ubayydellah Al-Tahery saying that he heard ʿAlī ibn Abelaziz saying that he heard Abū 'Ubaydrelated to ʿAlī ibn Hamza Al-Kassaie. (2)

Qur'an Meanings for Abū Ubayyd:

[80] Abdullah ibn Ḥamid, that I reported that, and Abūl-Qasim Al-Hasan ibn Muḥammad Al-Habiby, by his recitation to us, reported that that Muḥammad ibn Muḥammad ibn Al-Hasan reported thatAbūl Hasan ʿAlī ibn Abdelaziz Al-Yamani reported thatAbū 'UbaydAl-Qasem ibn Salam.

Qur'an Meanings for Al-Zagag:

[81] I recited to Abū 'Uthman Sa'id ibn Muḥammad ibn Muḥammad ibn Ibrāhīm Al-Heiry and he told me totally that Abūli Al-Faswy and Ibn Mouqsem reported thatAl-Zagag told them.

I heard that Abū Al-Qasim Al-Hasan ibn Muḥammad ibn Ja'far Al-Naisabory saying that he heard Abū AL-Hasan Muḥammad ibn Muḥammad ibn Masoud Al-Nasawey saying that he heard Abū Isḥaaq Ibrāhīm ibn Alsorry Al-Zagag. (3)

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(1) The Assessment of reliability the chain of narrators: Abu Al-Qasim Al-Habiby is one of its narrators who was criticised by Al-Hakim, while its other narrators are trusted and reliable.

(2) The verdict o isnad the chain of narrators: Abu Al-Qasim Al-Habiby is one of its narrators who was criticised by Al-Hakim, and Aṭ-Ṭhry who was not mentioned in invalidation or rectification.

(3) The Assessment of reliability the chain of narrators:
The first chain has fair isnad,

The Composition Book

[83] It was recited to us by Abūl-Qasem Al-Hasan ibn Muḥammad ibn HAbūb saying, by his wording, that he recited to Abū Al-Nadr Muḥammad ibn Muḥammad ibn Yousef Btous who saying that he recited to ʿAlī (Al-Hasan) ibn Yaḥīā ibn Nasr Al-Jurjani. (1)

Garaib & Problematic Books /11A/

AL MAJAZ BOOK

[84] I heard Abū Al-Qasim AlHasan ibn Muḥammad ibn Ahmad Al-Sadosi saying that he heard Abū Muḥammad Abdullah ibn Muḥammad Al-Harany saying that he heard Ahmad ibn Muḥammad ibn Al-Moughaira saying that he heard Ahmad ibn Sahl ibn Yaḥīā Al–Naisabory saying that he heard Salamah ibn Rafeia Abū GHasan Al-Basry saying on the authority of Abū Ubayyda Moammer ibn Al-Mathny Al-Teimy. (2)

Garaib Al-Akhfash

[85] I heard Al-Hasan ibn Muḥammad ibn Ja'far saying that he heard Abū Sahl Muḥammad ibn Muḥammad ibn Alashaa'th Al-Talkany saying that he heard ʿAlī ibn Fares Al-Deinoury saying that he heard Shamer ibn Hamdaweya saying that he heard Abdelrahman ibn Muḥammad ibn Hanea saying that he heard Abū Al-Hasan Sa'id ibn Masaada Al-Akhfash. (3)

Garaib Al-Nadr ibn Shomail

Abūl-Qasim AlHasan ibn Muḥammad Al- Soudosy related to me that Abū Yousef Rafea ibn Abdullah related to me that Zayd ibn Al-Mouhtady related to me on the authority of Muḥammad ibn Al-Hasan ibn Al-Nadr ibn Shomail from his father from his grand. (4)

The second chain contains: Abu Al-Qasim Al-Habiby is one of its narrators who was criticised by Al-Hakim, and others whom I did not find.

(1) The Assessment of reliability the chain of narrators: Its isnad has Abu Al-Qasim Al-Habiby, who was criticised by Al-Hakim, and Muḥammad Ibn Yusus, whom I did not find.

(2) The Assessment of reliability the chain of narrators: Abū Al-Qasim Al-Habiby is one of its narrators who was criticised by Al-Hakim.

(3) The Assessment of reliability the chain of narrators: Shikh Al-Musanif was criticised by Al-Hakim, and others whom I did not find.

(4) The Assessment of reliability the chain of narrators: Shikh Al-Musanif was criticised by Al-Hakim, and others whom I did not find.

Garaib Al-Mouareg

[87] Abūl-Qasim ibn Abū Bakr Al-Mouadab related to me that his father related to him on the authority of Abū Muḥammad Al-Qashany Al-Mouadab from Alfadl ibn Abbas from Al-Shah from Al-Mouareg ibn Amr, known with Abū Faid Al-Sadousy. (1)

Garaib Al-Qoutaiby

[88] Sheikh Abū ʻUthman Sa'id ibn Muḥammad ibn Muḥammad Al-A'dl reported that, that I reported that, that Abūli Al-Husayn(ibn Muḥammad) ibn Mūsā ibn Kaab Al-Harwy in JARJARYA reported thatAhmad ibn Marawan Al-Deinoury (Judge in Egypt) reported that Abū Muḥammad /11B/ Abdullah ibn Muslim ibn Qutaiba Al-Deinoury related to him (2)

[89] Abūl-Qasem Al-Hasan ibn Muḥammad ibn HAbūb reported that, orally and reading, that Abūli Al-Husayn(ibn Muḥammad) ibn Mūsā ibn Ka'b Al-Harwy told him by himself recitation to him that he read to Abdullah ibn Dāwūd (Al-Ansary) who said that he read to Al-Qoutaiby. (3)

Problematic Book for Qutrob

[90] Professor Abūl-Qasem Al-Hasan ibn Muḥammad Al-Mufasir told me, that I reported that in the months of 391 A.H and he confirmed it, that Abūl-Qasem Abdelaziz ibn Muḥammad ibn Al-Nadr Al-Fahry reported thathe read to ʿAlī Abū Sa'id Ahmad ibn Muḥammad ibn Zeyad ibn Beshr Al–Araby in Mecca that Abū Sa'id Al-Hasan ibn Al-HusaynAl-Soukkary reported thatAbū Ja'far Muḥammad ibn HAbūb told him on the authority of Abū ʿAlī Muḥammad ibn Almoustanir Qutrob. (4)

Problematic Book for Al-Qoutaiby

(1) The Assessment of reliability the chain of narrators: The compiler Shikh was criticised by Al-Hakim, and others whom I did not find.
(2) The Assessment of reliability the chain of narrators: Its isnad is fair.
(3) The Assessment of reliability the chain of narrators: Abū Al-Qasim Al-Habiby is one of its narrators who was criticised by Al-Hakim.
(4) The Assessment of reliability the chain of narrators: I did not find some of its narrators, and Shiekh Al-Musanif was criticised by Al-Hakim.

Abū ‘Uthman ibn Abū Bakr Al-Muqri’ told me that Muḥammad ibn Ya’qoub Al-Hafez reported thatAbū Bakr Al-Malky related to him on the authority of Al-Qoutaiby. (1)

[92] Abūl-Qasim ibn Abū Bakr Al-Moktab told me for only one time that Abū ʿAlī Al-Husaynibn Muḥammad ibn Mūsā Al-Harwy reported thatAbdullah ibn Dāwūd Al-Ansary told him on the authority of Abdullah ibn Muslim Al-Qoutaiby. (2)

Comibnation Qiraat Books

Qiraat Al-Ansary

[93] Abū Abdullah Muḥammad ibn Abdullah ibn Muḥammad ibn Hamdawayh (blessed on his soul) told me that Abūl Hasan Muḥammad ibn Al-Hasan ibn Al-Husayn ibn Mansour reported thatAbū Shoubail Ubayydullah ibn Abdelrahman ibn Waqed reported that his father reported that Al-Abbas ibn AL-Fadl Al-Ansary related to him. /12A/ (3)

Qiraat Khalaf

[94] Abū Bakr Muḥammad ibn Ahmad ibn Abdous Alheiry Al-Mazky told me, that I reported that in the months of 394 A.H and 395 A.H that confirmed by him, that Abū Bakr Muḥammad ibn Almouemel ibn Al-Hasan ibn ʿīsā told him, that I reported that, that Al Fadl ibn Muḥammad Albaihaqy Al-Sha’rany reported that Khalaf ibn Hishām Al-Bazar related to him. (4)

Qiraat Abū Ubayyd

[95] The imam Abū Abdullah Muḥammad ibn Abdullah ibn Muḥammad Al-Hafez reported that, that I reported that, that Muḥammad ibn Abū Abdullah Al-Husaynibn Al- Hasan ibn Ayoub Al–Tousy related to him.

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(1) The Assessment of reliability the chain of narrators: Al-Garja’y is a weak da’if narraotar, and Abu Bakr Al-Malky was weakened by Ad-Darqtny.

(2) The Assessment of reliability the chain of narrators: Its isnad contains narrators whom I did not find, and Shiekh Al-Musanif was criticised by Al-Hakim.

(3) The Assessment of reliability the chain of narrators: One of its narrators is Al-Abbas Ibn Al-Fadl the reciter, who was a weak narrator.

(4) The Assessment of reliability the chain of narrators: The compiler Shiekh and his shiekh, who were not mentioned in invalidation or rectification, are among its narrators.

[96] Abū Hafs Omar ibn Ahmad ibn Muḥammad ibn Omar Al-Joury reported that with it and said that Abū ʿAlī Ḥamed ibn Muḥammad Al-Harwy told him.

[97] Abū Muḥammad Abdullah ibn Hamed ibn Mohammad Al-Sbahany reported that, that I reported that, that Abū Al-Hasan Muḥammad ibn Muḥammad ibn Al-Hasan Al-Karzy told him.

Abūl-Qasim Al-Hasan ibn Muḥammad ibn Al-Hasan Al-Naisabory related to us orally that Ahmad ibn Muḥammad ibn Ubayydellah Al-Tahery reported thatʿAlī ibn Abdelaziz Al-Makky reported thatAbū ʻUbaydAl-Qasem ibn Salam told him. (1)

Qiraat Abū Hatem (2)

[99] Abūl-Qasem Al-Hasan ibn Muḥammad ibn HAbūb related to him orally that Abū Bakr Ahmad ibn Abdelrahman Al–Marwazy, the jurisprudent, reported thatMuḥammad ibn Muḥammad ibn ʿAlī Abū Al- Hasan Al–Tousy told him on the authority of Abū Hatem Sahl ibn Muḥammad Al–Sagastany. (3)

[100] Al-KhAbūzy reported that that Al-Gouhary reported that Al–Tousy related to him on the authority of him. (4)

[101] Ibn Al-Muqri' told me that ibn Al-Fannaky reported thatAl-Roiany told him on the authority of him. (5)

(1) The Assessment of reliability the chain of narrators: Their isnad with all its chains is fair good hasan.

(2) The recitation of Abi Hatim is one of the abnormal or not correct recitations.
We narrated here from the book of Abi Hatim Sahl Ibn Muḥammad Ibn 'Uthman As-Sjstany, who was informed to us by Abu Ishaq Ibrahim Ibn Ahmed Al-qarmisiny, on the authority of Abi Bakr Muḥammad Ibn Harun Ar-Raiany, on the authority of Abi Hatim.See: Al-Muhtasib in clarifing the aspects of abnormal narrations (1/35). See: (the biograghies of the well-known nobels) by Az-Zahaby 12/269, (the grades of the explainers) by Ad-Dawdy 1/212.

(3) The Assessment of reliability the chain of narrators: its chain contains Shiekh Al-Musanif who was accused of lying by Al-Hakim.

(4) The Assessment of reliability the chain of narrators: It is a fairhasan isnad.

(5) The Assessment of reliability the chain of narrators: Its isnad is fair good hasan.

Qiraat Abū Mo'az [1]

I heard that Abūl-Qasim AlHasan ibn Muḥammad Al-Saduosi saying that he heard Abū Bakr /12B/ Ahmad ibn Muḥammad ibn Ubayydullah Al–Tahry saying that he heard Al-Hasan ibn Sufian saying that he heard Laith ibn Muqātil saying that he heard Abū Mouaaz Al-Fadl ibn Khālid Al–Nahawy. [2]

Qiraat Haroon [3]

[103] Abū Al-Husayn ʿAlī ibn Muḥammad Al-Gergany reported that that Abū Zaraʾa Al-Tayeb ibn Muḥammad Al-Kashy reported thatAbūl-Abbas Al-Azhary related to him.

[104] Muḥammad ibn Abdullah ibn Hamdawayh and ʿAlī ibn Muḥammad ibn AL-Hasan told me that Abū Ahmad Al-Husaynibn ʿAlī Al-Tamimi reported thatAbūl-Abbas Al-Azhary related to him on the authority of Haroon ibn Hatem Al-Muqri'.

Qiraat Al-Qate'y

[105] Ibn Al-Muqri' told me that Ahmad ibn Ismail ibn Yahea Al-Azdy reported thatOmar ibn Muḥammad ibn Bugair reported thatMuḥammad ibn Yaḥīā Al-Qate'y told him. [4]

7 Qiraats for Ibn Mujāhid

[106] The imam Abū Bakr Muḥammad ibn Muḥammad ibn Ahmad ibn 'Uthman Al-Baghdady, by the recitation to him, and Sheikh Abū ʿAlī Zaher ibn Ahmad Al-Sarkhasy, in writing, reported thatAbū Bakr Ahmad ibn Mūsā ibn Al-Abbas ibn Mujāhid, the imam of his era, told them.

[107] Abū 'Uthman Al-Zaafrany reported that, that I reported that, that Abū Hafs Al-Kettany reported thatibn Mujāhid told him.

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(1) It is an abnormal or incorrect recitation.
(2) The Assessment of reliability the chain of narrators: The compiler Shiekh is one of its narrators who was accused of being a liar, and the shiekh of his shiekh, whom I did not find.
(3) Ibn Jana mentioned him in his book: "Al-Muhtasib in clarifing the aspects of abnormal recitations"2/271. It seems that Harun had no written book in recitations, bur he had an orally recitation, which was narrated by Ath-Tha'laby on the authority of his shiekhs.
(4) The Assessment of reliability the chain of narrators: I did not find who is the compiler Shiekh, and the shiekh of his shiekh was not mentioned in invalidation or rectification.

[108] Ibn Al-Muqri' told me that Abū Bakr Al-Moufeid, Talha Al-Shahed, and ibn Al-Bawab reported thatibn Mujāhid told them. (1)

There are enhancements in the narration of Al-Terazy and Talha Al-Shahed not found in the other narrations.

7 Qiraats for Al-Nakash

[109] Ibn Esma told me that ibn Mahran reported thatAbū Bakr Muḥammad ibn Al-Hasan Al-Mausely Al-Muqri', known with Al-Nakash. /13A/(2)

Al-Anwar Book (3)

[110] Abū Muḥammad Abdelsalam ibn Ahmad ibn Dāwūd ibn Abdelsamad Alhashemy Al-Baghdady told me that some of Al-Anwar Book was recited to our sheikh Abū Bakr Muḥammad ibn Al-Hasan ibn Mouqsem Ala'ttar Al-Nahawy and I heard it as well as he licensed the rest of the book to us.

Al-Ghaya Book (4)

[111] I recited to Abū Sahl Abdelreheim ibn Ahmad (ibn Muḥammad) ibn Ibrāhīm Al-Darir, Abū Isḥaaq Ibrāhīm ibn Ahmad ibn Abdullah ibn Ja'far, and Abū Al-Qasim Taher ibn ʿAlī ibn Al-Husaynwho said that they recited to Abū Bakr Ahmad ibn Al-Husaynibn Mahran (blessed on his soul). (5)

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(1) The Assessment of reliability the chain of narrators: Among its narrators, there are unknown ones, and others who were not mentioned in invalidation or rectification.

(2) The Assessment of reliability the chain of narrators: Though The reciter An-Naqash was a weak narrator, he was a fair reciter.

(3) See: The Index by Ibn An-Nadim p.52, The History of Baghdad by Al-Khatib 2/206, the Grades of Explainers by Ad-Dawdy 2/128, The gift for the knowing by Isma'il Al-Baghdady 6/47. Al-Khatib Al-Baghdady said: He had a valuable book in the interpretation of Qur'an whose title is:" The Book of Anwar", some called it as: "The Lights in Interpreting Qur'an", while others called it: "The Lights in Qur'an Science".

(4) The everdict on isnad the chain of narrators: The compiler Shiekh whom I did not find, and Ibn Miqsim Al- 'Aṭṭar, who was mentioned by the author of the book.

(5) The Assessment of reliability the chain of narrators: Its isnad is good hasan on the authority of Abi Ishaq Al- 'Awar.

[Military Expeditions 'Maghaazi', Biographies, and History Books]

Mubtada Book:

Abū Nouaim AbdelMālik ibn Al-Hasan ibn Muḥammad ibn Ishaaq Al-Azhary, Abū Abdullah Muḥammad ibn Abdullah ibn Muḥammad Al-Dabby, and Abū Al-Hasan ʿAlī ibn Muḥammad ibn ʿAlī Al-Muqri' told me from Abū Muḥammad Al-Hasan ibn Muḥammad ibn Ishaaq ibn Al-Azhar, the nephew of Abū Owana, from Abū Al-Hasan Muḥammad ibn Ahmad ibn Al-Baraa Al-Abdy [in 288 A.H] from Abū Al-Hasan ʿAlī ibn Muḥammad ibn ʿAlī Al-Muqri' from Abū Abdullah Abdelmone'm ibn Idris from his father from Wahb ibn Monbeh. (1)

Military Expeditions 'Maghazi' Book

[113] The imam Abū Abdullah Muḥammad ibn Abdullah Al-Hafez reported that, by the recitation to him, from Abū Al-Abbas Muḥammad ibn Ya'qoub ibn Yousef Al-Ma'kely from Ahmad ibn AbdelgAbūr Al-Atardy from Yūnus ibn Bakir from Muḥammad ibn Ishaaq ibn Yasar Al-Madani. (2)

[114] Abū Muḥammad Abdullah ibn Muḥammad ibn Ahmad ibn O'qail Al-Ansary reported that from Abū Al-Hasan ʿAlī ibn Al-Fadl ibn Muḥammad ibn O'qail Al-Khoza'y from Abū Sho'aib Abdullah ibn Al-Hasan Al-Harrany from An-Nofaily from Muḥammad ibn Salama from Muḥammad ibn Ishaaq. /13A/ (3)

[115] Abū Al-Abbas Muḥammad ibn Ahmad ibn Muḥammad ibn Ibrāhīm As-SʿAlīty reported that, that I reported that in 390 A.H and 391 A.H, from Abū Nasr Muḥammad ibn Hamdawayh ibn Nars ibn Sahl Al-Marozi Al-Mottawa'I in 326 A.H from Abū Ja'far Muḥammad ibn Abdelkareem Al-Abdy from Wahb ibn Jurair ibn Hazem from his father from Muḥammad ibn Ishaaq. (4)

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(1) The Assessment of reliability the chain of narrators: Abdul Mun'im, who was known as a liar, is on of its narrators.

(2) The Assessment of reliability the chain of narrators: Its narrators are trusted, except Al-Aṭāry about whom the scholars differed.

(3) The Assessment of reliability the chain of narrators: The compiler Shiekh is one of its narrators, whose Shiekh's shiekh was not mentioned in invalidation or rectification.

(4) The Assessment of reliability the chain of narrators: Al-Abdy, who was accused of being liar by Abu Hatim, is one of its narrators.

Chapter: The Holy Qur'an's Virtue, People, and Reading

Abdelrahman ibn Ibrāhīm ibn Muḥammad Al-Adl [1] reported that from Hamed ibn Muḥammad ibn Abdullah Al-Harawy [2] from Muḥammad ibn Al-Fadl Al-Razy from Muḥammad ibn Humaid from Yūnus ibn Waqed Al-Basry from Sa'id ibn Abū O'roba from Qatada from Shahr ibn Hawshab from Abū Hurrairh (May Allah be pleased with him) from Prophet (PBUH) who said: **((The virtue of Qur'an over the speech of others is similar to the virtue of Allah over all His creation))**. [3]

Abū Al-Hasan ʿAlī ibn Ahmad Al-Moadhen and Abū Al-Hasan Muḥammad ibn Al-Qasem, the jurisprudent, reported that, by myself recitation to them, from Abū Amr Muḥammad ibn Ja'far ibn Matar from Al-KhʿAlīl ibn Muḥammad ibn Al-KhʿAlīl Al-Wasty from Tamim ibn Al-Montaser from Ishaaq Al-Azraq from Sharik from Al-A'mash from Yazid ibn Abūn from Anas ibn Mālik (May Allah be pleased with him) from Prophet (PBUH)who said: **((The Qur'an is wealth after which there is no poverty, and there is no wealth without it))**. [4]

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(1) Trusted

(2) Trusted

(3) The Assessment of reliability the chain of narrators: Its isnad is weakda'if; for the weakness of Muḥammad Ibn Ḥumid and Jahalah Yunus Ibn Waqid. There is also Alī Shahr Ḥushib, about whom the sholars differed.
Al-Albany said: This Ḥadith is weak out of its disturbance, incopleteness and its narrator's weakness. (The Chain of Weak Ḥadiths) 3/505).
The sources:
322 --1/50 on the authority of Yunus Ibn Waqid, on the authority of Sa'īd ibn Abī 'Orwah. And Ibn 'Udaī narrated it in (Al-Kamil) 5/48, on the authority of 'Omar Al-Abḥ, on the authority of Qutadah, on the authority of Shahr Ibn Ḥushib, on the authority of Abi Hurairah, elivated by him.
Abū Ya'ly narrated it in (his Shiekhs' dictionary) (294), and Al-Buhiqy narrated it in (The Names and Characterstics) 1/583 from the previous chain of narrators, but added to them Al-Ash'ath Al-A'ma, in between Qutadah and Shahr.
Ad-Daramy narrated it in (The reply to Al-Jahmiah) (287, 340), from Muḥammad Ibn Sawa', on the authority of Ibn Abi 'orwah, on the authority of Al-Ash'ath, on the authority of Shahr, but he did not mention Qutadah.

(4) The Assessment of reliability the chain of narrators: Its isnad is very weakda'if; as it contains: Yazyd Ibn Ar-Raqashy, the weak narrator, and Sharik An-Nakh'y, though he was honest, he narrated incorrectly. So, all the chains of this hadith contained both of them, except the one which was narrated by Sa'id Ibn Mansur, and it was also weak and incomplete, and Allah knows better.

Abū Al-Hasan Abdelrahman ibn Ibrāhīm ibn Muḥammad Al-TAbūrany reported that therein from Abū Al-Qasem Abdelrahman ibn Al-Hasan Al-Hamdhany /14A/ from Abū Zayd Ahmad ibn Wahb Al-Wasety from Abdelhamid ibn Baian from Ishaaq Al-Azraq from Sho'aib ibn Safwan from Hamza Al-Zayat from Abū Ishaaq from Al-Hareth from ʿAlī (May Allah be pleased with him): (Prophet (PBUH)refer to the dissension. We asked him how it could be avoided, to which he replied: [Allah's Book is the way, for it contains information of what has happened before you, judgment of what happens among you, and foretelling of what will happen after you are gone. It is the Criterion (between right and wrong) without jest. Whoever among the oppressive Abandons it, Allah annihilates him, and whoever seeks guidance from other than it, then Allah leaves him to stray. It is the firm cord of Allah, it is the wise remembrance, it is the straight path, and it is the one that the desires cannot distort, nor can the tongues twist it, nor can the scholars ever have enough of it, and it shall not become dull from reciting much, and the amazement of it does not diminish. It is the one that when the Jinns hear it, they did not hesitate to say about it: 'Verily, we heave heard a wonderful Recitation (this Qur'an)! It guides to the Right Path, and we have believed therein.' Whoever speaks according to it then he has said the truth, and whoever acts according to it he is rewarded, and whoever judges by it he has judged justly, and whoever invites to it then he guides to the straight path. 'Take this O A'war!'.] (1)

The sources:

Ibn 'Uday narrated it in (The Perfect or Al-Kamil) 4/17, from Muḥammad Ibn 'Abad Al-Maky, on the authority of Hatim Ibn Isma'il, on the authority of Sharik.

Muḥammad Ibn Nasr narrated it in (The Night prayer Qiam) as well as in its Brief (P.159), Abu Ya'ly in (Musnadah) 5/159 (2773), Aṭ-Ṭabarany in (the Big Lexicon) 1/255(728), Al-Bahiqy narrated it in (the Division of Faith) 2/529 (2614), all of them fron the chain of Muḥammad Ibn 'Abad Al-Maky, on the authority of Ḥatim Ibn Isma'il, on the authority of Sharik, on the authority of Al- 'Amash, on the authority of Yazyd Ibn 'Aban Ar-Raqashy, on the authority of Al-Hasan, elivated on the authority of Anas, by the evidence of Al-Ḥasan Al-Basry.

Aṭ-Ṭabarany narrated it in the book: (the Appendages Collector)7/158, from the chain that contains Abi Hurairah, as a raised (marfu') Hadith.

Al-Baihaqy said in (The Divisions of Faith): This Hadith was narrated from another weak(-da'if) chain, on the authority of Al-Ḥasan, on the authority of Abi Hurairah.

(1) The Assessment of reliability the chain of narrators: The ḥadith is weak da'if as it contains Al-Ḥarith Al- 'A'war and he is a weak da'if narrator.

[119] Abū Al-Qase Abdelkhaleq ibn ʿAlī ibn Abdelkhaleq Al-Moadhen reported that from Abū Bakr Muḥammad ibn Ahmad ibn Khanb from Abū Ismail At-Termdhy [Transfer].

[120] Abdelrahman ibn Muḥammad ibn Yahea reported that from Abū AL-Ahraz Muḥammad ibn Omar ibn Jamil ibn Sa'id Al-Azdy from Abū Ismail Muḥammad ibn Ismail At-Termdhy from Ayoub ibn Sulaymān from Abū Bakr ibn Abū Owais from Sulaymān ibn Belal from Muḥammad ibn A'glan from Abū Ishaaq from Abū Al-Ahwas from Abdullah ibn Mas'od (May Allah be pleased with him) from Prophet [Peace be upon him] /14B/ who said: **(This Qur'ān is the Banquet of Allah, so take as much as you can from His banquet. Indeed, this Qur'ān is the firm Rope of Allah, and it is the clear Light and (is the effective) healing. It is a protection for the one who clings to it and a rescue for the one who follows it. It is not crooked and so puts things straight. Its wonders do not cease. It does not wear out with repetition. So, recite it, for Allah will reward you for the recitation of it; each letter ten folds of good deeds, as I do not say ALM is a letter but A is a letter, L is a letter, and M is a letter totʿAlīng 30 folds of good deeds.)**.

[121] Muḥammad ibn Al-Husaynibn Muḥammad reported that from Muḥammad ibn Muḥammad ibn Ya'qoub from Muḥammad ibn Mosa ibn Al-No'man from Fahd ibn Sulaymān from Ishaaq ibn Beshr from Mālik ibn Anas from Yaḥīā ibn Sa'id ibn MūsāAl-Musayyibfrom Abū Al-Dardaa (May Allah be pleased with him) from Prophet (PBUH)who said: **((Qur'an is**

The sources: Ibn Abi Shibah stated it in (al-Musanif) 10/482 (10056), Ad-Dramy in (Sunanuh), the book: "The Virtues of Qur'an", chapter: the virtues of the one who recites Qur'an (3394), At-Termidy in (Sunanuh), the book: "The Virtues of Qur'an, the chapter: what is narrated about the virtues of Qur'an (2906): from Al-Ḥusayn Al-Ja'fy, on the authority of Ḥamzah Az-Zayat, on the authority of Abi Al-Mukhtar At-Ta'y, on the authority of the nephew of Al-Ḥarith Al- 'Awar, on the authority of Al-Ḥarith

At-Termidy said: We do not this hadith except from this aspect, and its isnad is unknown.

I said: Abu Al-Mukhtar, and the nephew of Al-Ḥarith: Both of them are unknown, as reported in (The Approach of The Discipline) by Ibn Ḥajar (8414,8571).

Muḥammad Ibn Ka'b Al-Qurzy said, on the authority of Al-Ḥarith Ibn Abdullah Al- 'Awar, who said: "I said I would come to the Commander of the Believers and ask him about what I have heard the last night, he said: I came to him after the 'Isha', then he stated the ḥadith, then he said: I heard Prophet Muḥammad(Pbuh) saying: "Gabriel came to me and said: O Muḥammad! The nation is fascinated after you, I said to him: What is the way out (the solution), Gabriel? He said the book of Allah…".

the best of everything, except Allah. Whoever honors Qur'an, and then he honors Allah. Whoever does not honor Qur'an, and then underestimate the respect of Allah Almighty. The sanctity of Qur'an to Allah likes the respect of the father to his son.)). (1)

[122] Abū Amr Ahmad ibn UbayyUbayy Al-Forati reported that, from myself recitation to him, from Abdullah ibn Muḥammad ibn Ya'qoub Al-Bokhary from ʿAlī ibn Muḥammad Al-Semsar from Al-Fodail ibn Al-Husaynfrom Yazid ibn Zarie' from Beshr ibn Nomair from Al-Qasem ibn Abdelrahman from Abū Omama (May Allah be pleased with him) from Prophet (PBUH)who said: **((Whoever recited a third of the Qur'an, then he has the third of prophecy. Whoever recited a half of the Qur'an, he has the half of prophecy. Whoever recited a two-third of the Qur'an, he has the two-third of prophecy. Whoever recited /15A/ the Qur'an in full, he has the prophecy in full. It will be said to him in the Day of Resurrection: 'Recite and ascend a rank for each verse' until he completes what he has from Qur'an. Then, it will be said to him 'Hold' and he hold his hands. It will be said to**

(1) The Assessment of reliability the chain of narrators: Its isnad is fabricated mawdu' , due to the existence of Ishaq Ibn Beshr in its chain.
The sources:
Abū Nasr As-Sajary narrated it in (The Clarification), on the authority of 'Aishah, and Al-Hakim narrated it in (The History of Nisabur), on the authority of Muḥammad Ibn Al-Hanfiah, on the authority of Ali Ibn Abi Ṭalib.In these words, it was mentioned by Al-Mtaqy Al-Hendi in (The treasure of seekers) 1/2362 such as: "The Qur'an is the best of everything besides Allah, so whoever respects Qur'an has respected Allah, and whoever does not appreciate Qur'an has underestimated the sanctity of Allah, and the sanctity of Qur'an to the sanctity of Allah is like the sanctity of father to his son. And he, peace be upon him, said: The bearers of Qur'an are those surrounded by Allah's mercy, who are clothed with the light of Allah the Almighty, the teachers of Allah's words, whoever antagonizes them, would antagonize Allah. Allah says: O bearers of Qur'an, love God by reverence for His Book, He increases your love, and endears you to His creation. Allah is better than Thabeer in gold, and the next verse of the Book of Allah is better than under the throne to the lowest bounds. And he, peace be upon him, said: If you want happiness of life, the death of martyrs, salvation on the Day of Ressurection, shade on the day of heat and guidance on the day of error. Allah will lift up the listener of Qur'an. The calamity of the Hereafter will be lifted from the reciter of the Qur'an, and for the listener of a verse from the Book of Allah, the Mighty and Sblime, is better than pouring gold into them. The following verse from the Book of God is better than what is under the throne to oits borders the lower earth, and in the Qur'an there is a Surah that is called the cherished in the sight of Allah, It is Surah Yaseen"

him 'Do you know what you holds?' So, the inhAbūtation will be in his right hand and the happiness in the other hand.)). [1]

[123] Abū Muḥammad Al-Hasan ibn Ahmad ibn Muḥammad Al-Makhlady reported that, in spelling way, from his grand Abū Al-Abbas Muḥammad ibn Al-Hasan ibn ʿAlī ibn Mokhalad from Muḥammad ibn Abdelsalam Al-Warraq from Ahmad ibn Ibrāhīm from Muḥammad ibn Omar from Hishām ibn Erwa from his father from Aishah (May Allah be pleased with her) from Prophet (PBUH)who said: **(People who know Qur'an by heart are surrounded by Allah's mercy, worn Allah's light, and taught Allah's words. Whoever offends them, he will offend Allah. Whoever follows them, he will follow Allah. Almighty Allah said: 'O People who know Qur'an by heart, Seek love to Allah by respecting his book, so Allah increase your love and make his creatures love you'. One who listens to the Qur'an (while it is being recited) will be kept away from the evils of this world; and one who recites the Qur'an will be kept away from the trials of the hereafter. And the person who listens to even one verse of the book of Allah - this is better (for him) than possessing a mansion of gold. Reciting one verse from the book of Allah is better for one that what is below the throne till the lowest valleys of the under-earth.)**. [2]

[124] Muḥammad ibn Al-Qasem ibn Ahmad Al-Moratab reported that from Abū Ya'qoub Al-Faragey from Al-Hasan ibn Ahmad ibn Muḥammad ibn ʿīsā Al-Moadab in Tostar City from Al-Hasan ibn Ahmad Al-Tousy from Muḥammad ibn Al-Laith Al-Jauhary from Ibrāhīm ibn Mūsā Al-Moadab /15B/ from Ismail ibn Yahea Al-Taimy from Mes'ar from A'tia from Abū

(1) The Assessment of reliability the chain of narrators: The ḥadith is fabricatedmawdu', due to the existence of Beshr Ibn Namir among its narrators.
The sources: Ibn Ḥaban narrated it in the book:(The invalidated)1/187, Ibn 'Adwy narrated it in (The Perfect or The Whole)2/7,8, Ibn Al-Jawzy narrated it in (The themes)1/183, Al-Baihaqy narrated it in (The Divisions of Faith)2/522(2589) and Ibn 'Assaker related it in (The History of Dimashq)56/100 from Beshr Ibn Namir, on the authority of Al-Qassim, on the authority of Abi Imamah as an elivated tradition, and the words of Ibn Ḥaban is concise or brief.
Ibn Al-Jawzy said: "This ḥadith is not valid to be related by Prophet Muḥammad (Pbuh)". Then he mentioned the schloars' sayings about the lying of Beshr Ibn Namir.

(2) The Assessment of reliability the chain of narrators: In its chains, there are unknown narrators.

Sa'id Al-Khodary (May Allah be pleased with him) from Prophet (PBUH) who said: **((On the Day of Resurrection, pulpits of light structured with light will be placed. There is one of Paradise's camels on each pulpit and a caller calls: 'Where is one who knows Qur'an by heart? Sit on these pulpits. There is no fear or sad for you' as far as Allah completes what is between him and people. When Almighty Allah completes the people's reckoning, they will be carried on these camels and given away to Paradise.))** (1)

[125]Abū Hafs Omar ibn Ahmad ibn Muḥammad ibn Omar Al-Joury (blessed on his soul) reported that from Abū Bakr Muḥammad ibn Muḥammad ibn Ohaid Al-balkhy from Muḥammad ibn Abū Mālik from Al-Abbas ibn Aḍ-Ḍaḥḥāk from Muḥammad ibn Abū Humaid Al-Baghdady from Abdelwahab Al-Harwy from Muqātil ibn Sulaymān from Khawla Al-Taey from Sulaik from Prophet (PBUH)who said: **((Whoever recites Qur'an by heart, the torment of his parents will be lighten by Allah even they are polytheists. Whoever recites Qur'an by heart and thinks he will not be forgiven, he will be one of the mockers for the Book of Allah. The bearer of the Qur'an shall have 200 Dinars every year in the public treasure of Muslims. If he dies and has a debt, Almighty Allah will settle it from that money in the Day of Resurrection.))**. (2)

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(1) The Assessment of reliability the chain of narrators: It is a fabricatedmawdu' ḥadith; as Isma'il At-Tamimy is one of its narrators. And I did not find a valid narrator to it.

(2) The Assessment of reliability the chain of narrators: It is a fabricated mawdu' hadith; as Al-Abbas Ibn Aḍ-Ḍaḥḥāk and Muqatil Ibn Suliman are among its narrators.
The sources: It was narrated by Ad-Dilmy in (Musnad Al-Ferdaws), where he said: "My father related to us: Abū Al-Fadl Ibn Faz'ah infrmed us: Abū J'far Muḥammad Yusuf Ibn Nūḥ informed us: Al-Ḥasan Ibn Ali Al-Khashab informed us: Al-Abbas Ibn Aḍ-Ḍaḥḥāk informed us: Muḥammad Ibn Aḥmad Ibn Abdullah Al-Harawy informed us, on the authority of Muqatil, on the authority of Suliman Ibn Khawlah Aṭ-Ṭa'y, on the authority of Salilik Al-Ghatfany, who said: Prophet Muḥammad said: "The bearer of the Qur'an shall have 200 Dinars every year in the public treasure of Muslims. If he dies and has a debt, Almighty Allah will settle it from that money in the Day of Resurrection.)).
This was mentioned by As-Siuty in (The Artifact Pearls) 1/225. 'Oqbah said that Al-Abbas Ibn Aḍ-Ḍaḥḥāk is a charlatan, while Waki' and others said that Muqatil Ibn Suliman is a liar.
See: (The treasure of workers) by Al-Mutaqy Al-Hendy 1/514, and (The Chain of Weak Traditions) by Al-Albany 2/101 (644).

[126] Abū Al-Hasan Muḥammad ibn Al-Qasem, the jurisprudent, told me from Abū Abdullah Muḥammad ibn Yazid Al-Mo'adal [Transfer].

[127] Ibn Al-Muqri' related to me from Ibrāhīm ibn Ahmad Al-Hafez from Al-Hasan ibn Sufyan from Abū Bakr ibn Abū Shaiba from Al-Fadl ibn Dokain from Bashier ibn Al-Mohajer from Abdullah ibn Boraida from his father (May Allah be pleased with him) that when he was with Prophet (Peace be upon him), he heard him say: **((The Qur'an will meet its companion in the shape of a pale-faced man on the Day of Resurrection when his grave is opened. The Qur'an will ask him, 'Do you know me?' The man will say, 'I do not know you.' The Qur'an will say, 'I am your companion, the Qur'an, which has brought you thirst during the heat and made you stay up during the night. Every merchant has his certain trade. But, this Day, you are behind all types of trade.' Kingship will then be given to him in his right hand, eternal life in his left hand and the crown of grace will be placed on his head. His parents will also be granted two garments that the people of this life could never afford. They will say, 'Why were we granted these garments?' It will be said, 'Because your son was carrying the Qur'an.' It will be said (to the reader of the Qur'an), 'Read and ascend through the levels of Paradise.' He will go on ascending as long as he recites, whether reciting slowly or quickly.))**. [(1)]

Mo'az ibn jabal(May Allah be pleased with him) said that he was in a travel with Prophet (PBUH)and said: **((**'Messenger of Allah, teach me a Hadith that will benefit us.' He said: (If you want the life of the happy ones, the death of

(1) The verdict n isnad the chain of narrators: Beshr Ibn Al-Muhajer, a trustful man, is one of its narrator. Al-Hakim said that it is an authentic hadith. The sources: Ibn Abi Shiebah narrated it in Al-Musanif 10/492 10094, the book: The virtues of Qur'an, and said:Qur'an intercedes for its bearer, Abū 'Ubied narrated it in The Virtues of Qur'an P.36, Ahmed in The Isnad5/348, and Ad-Darmy narrated it in The Sunnan2/450, all of them are on the authority of Abi Na'im Al-Fadl.
The version of hadith by Aḥmad and Ad-Darmy is longer, as they stated the virtues of Surahs Al-Baqarah and Al Imran at the beginning of the hadith.
Ibn Majah narrated t in (his Sunnan), the book: the Manner, chapter: The recompense (reward) of Qur'an (3781), on the authority of Waki', on the authority of Beshr Ibn Muhajir, but this version is brief. Al-Ḥakim stated it in (Al-Mustadrik)1/560 the virtues of Qur'an, sayings about the virtues of surah al-Baqarah, on the authority of Abi Na'im, on the authority of Beshr. And from Khallad Ibn Yaḥyā, on the authority of Bashir, and this version is brief; as it contains only the virtues of Surahs Al-Baqarah and Al Imran.

the martyrs, salvation on the day of sorrow, shade on the day of heat, and guidance on the day of misguidance, then study Qur'an. It is the words of the Most Gracious, immunity against the demon, and weight in the balance.)

Chapter: Excellence of the Qur'an's Study & Exhortation to it /16B/

[128] Abū Al-Qasim Al-Hasan ibn Muḥammad ibn Al-Hasan Al-Naisabory reported that orally from Abū Ja'far Muḥammad ibn Ibrāhīm ibn Abdan ibn Jeblah Al-Qainy from Abū Quraish Muḥammad ibn Gom'a from Muḥammad ibn Zanbour Al-Makky from Hammad ibn Zayd from 'Aṭā' ibn Al-Saeb from Abū Abdelrahman Al-Salmy from who had read us, 'Uthman ibn A'fan, Abūdllah ibn Mas'od, and Ubayy ibn Ka'b (May Allah be pleased with them), that Prophet (PBUH)taught them only 10 verses in order to they know what they shall have knowledge thereof. He said: Learn the Qur'an and Science in full. (1)

[129] Al-Hasan ibn Muḥammad related to us from Abū Zakarīyā Yaḥīā ibn Muḥammad ibn Abdullah Al-Anbary from Muḥammad ibn Abdelsalam Al-Warraq from Ishaaq ibn Ibrāhīm Al-Handhaly from Jarir from Asha'ath from Ja'far from Sa'id ibn Jubair from ibn Abbas (May Allah be pleased with him) who said: **((Whoever read the Qur'an and doesn't know its exegesis likes a Bedouin who read and does not know what is the meaning.)).** (2)

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(1) The Assessment of reliability the chain of narrators: The compiler Shiekh was criticised by Al-Hakim. Ibn Zunbur was followed by Ibn 'Amr Al-Ḥuḍy and Muḥammad Ibn 'Ubied Ibn Ḥassab, and both of them is trustful as mentioned in The Approach of dicipline by Ibn Ḥajar 1421, 6155.
The sources:
Ibn Sa'd narrated it in (The Great Classes) 6/172, on the authority of Ḥafs Ibn 'Onar Al-Ḥudy, on the authority of Ḥammad Ibn Zayd, on the authority of 'Aṭṭa', on the authority of Abi 'Abdel Raḥman.
Al-Feriaby narrated it in (The Virtues of Qur'an) (169), on the authority of Muḥammad Ibn 'Ubied, on the authority of Ḥammad Ibn Zayd.
Ibn Abi Shaibah narrated it in (Al-Musanif) 10/460 (9978), Ibn Jarir narrated it in (The Collector of Bayan) 1/80 (82), and Allayth As-Summerqandy narrated it in (The Sea of Science)1/71, from other chains on the authority of Ibn 'Aṭṭa'.
Aḥmad Shaker said in his comment on (The Collector of Bayan) by Aṭ-Ṭabar: Its isnad is authentic and continued.

(2) The Assessment of reliability The chain of narrators: The compiler Shiekh Al-Musanif was criticised by Al-Hakim, and Ash'ath, a weak narrator.

[130] Al-Hasan ibn Muḥammad reported that from his father from Ibrāhīm ibn ʿAlī Al-Dhohly from Yazid ibn Saleh from Kharejah from Sa'id ibn Abū O'roba from Qatada from Al-Hasan who said: (By Allah! If Almighty Allah reveals a verse, he, however, like to know in which it is revealed and its meaning.). (1)

Al-Hasan said: **((The Qur'an Science is the mention that men who have good memories have it.)).**

[131] I heard from Al-Hasan ibn Muḥammad from Abū Ja'far Muḥammad ibn Ahmad ibn Sa'id Al-Razy from Al-Abbas ibn Hamza from Ahmad ibn Abū Al-Hawar from Abū Nasr Sa'id Ar-Ramly said: We come to Al-Fudail ibn Eyad in Mecca and ask him to teach us. He said: You lost the Book of Almighty Allah and ask the speech of Fudail and ibn O'iaina. If you devote to the Book of Almighty Allah, you find a cure therein for what you need. (2)

We said: We learn the Qur'an.

He said: The learning of Qur'an shall be on the mind of you having been alive as well as your children and grandchildren have been alive.

We said: How?

He said: You don't learn Qur'an without knowing its analysis in addition to what is firmly fixed, what is obscure, what is permissible, what is prohibited, what is the firmest, and what is abrogated. If you learn thereof, you will distract from the speech of Fudail and others.

Then, he said: [I seek refuge in Allah from the accursed devil. In the Name of Allah—the Most Compassionate, Most Merciful: "O humanity! Indeed, there has come to you a warning from your Lord, a cure for what is in the hearts, a guide, and a mercy for the believers.".

Moamel ibn Ismail reported from Sufian Al-Thawry who said: We spent our life in ila and Zihar and cast the Book of Allah behind our backs. What we will say for Allah in the Hereafter?!

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(1) The Assessment of reliability the chain of narrators: Its isnad is very weakda'if; as Khaijah ibn Sa'id is discarded.
The effect was mentioned by Al-Qurtuby in (The Collector of Qur'an Rules) 1/26.

(2) The Assessment of reliability the chain of narrators: The compiler Shiekh Al-Musanif was criticised by Al-Hakim, and the Shiekh of his Shekh is a weak narrator.

Chapter: Meaning of Exegesis (Tafseer) and Interpretation (Taaweil) & Their Difference

Exegesis (Tafseer):

[132] I heard from Abū Al-Qasem Al-Hasan ibn Muḥammad ibn Al-Hasan Al-Mufasir from Ab Bakr Muḥammad ibn ʿAlī ibn Ismail Al-Qafal from Abū Bakr Muḥammad ibn Al-Hasan Ad-Doraidy said: Its origin is illustration what is the little bit of water doctors checked therein. The interpreter illustrates the verse's concern, story, meaning, and occasion of revelation like the doctor shows the disease of the patient by examining him. (1)

[133] I heard from Al-Hasan ibn Muḥammad from /17B/ Abū Sa'id Muḥammad ibn Sa'id Al-Faresy from Abū Bakr Muḥammad ibn Ahmad ibn Al-Qasem Al-Anbary from Ahmad ibn Yaḥīā Tha'lAbū who said: It derives from the Arab saying: The hours is examined, if its run is confined, to run wild. It also refers to the inspection. (2)

[134] I heard from Abū Hamed Ahmad ibn Muḥammad Al-Kharzangy who said: It is the converse of Safar like attraction and attract (GadhAbū and GAbūdha); Gecko and Soft-Skinned (Dabba and Badda); (Atiaboh and Aitaboh); and the camel's jumping and marriage (Camel's Qa' and Qe'a). (3)

Arabs say: The woman unveils her face, so she is unveiled. The morning is come if it shines.

The Poet sings: In the event I came to Laila, She veiled her riband.

I had suspicion and run away when I saw her unveiled.

The exegesis (Tafseer) means enlightenment and revealing what is meant be the word or delivering the block for its understanding.

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(1) The Assessment of reliability the chain of narrators: The compiler Shiekh is one of its narrator, who was criticised by Al-Hakim. Its effect was mentioned by Az-Zarkashy in The Proof 1162-163.

(2) The Assessment of reliability the chain of narrators: The compiler Shiekh was criticised by Al-Hakim.
The effect was mentioned by Az-Zarkashy in (The Proof) 1/163, on the authority of Ibn Al-Anbary.

(3) The Assessment of reliability the chain of narrators: Its isnad is good hasan.See: The Proof by Az-Zarqashy 1/163.

Interpretation (Ta'awiil)

It is to deliver the verse to a possible meaning and fit for the before and after of verses.

Its origin derives from interpreting (the recourse).

Arabs say: The king returns to someone if he returns and back (means: back to him). Displace and turning away [Alt and Abt] have the same meaning.

The Arabs say: I release it to mean go away.

The poet sings:

We come back fine along with prosperity and blessing And Marwan Family comes with evil

Al-A'sha sings:

I interpret the issue with its meaning my judgment isn't unfair and wrongful

[135] I heard Abū Al-Qasim ibn Abū Bakr Al-Soudosy from Rafea' ibn Abdullah from Abū HAbūb Zayd ibn Al-Mohtady from Al-Hasan ibn Muḥammad ibn Al-Nadr ibn Shmeel from his father from his grandfather (Al-Nadr) who said: Its origin is administration (management). Arab say: We manage and are managed by others. (1)

The interpreter of the words is who can manage and put it in its place. Their say 'What is the interpretation of these words?' means the words' meaning and what the meaning among the possible meanings is intended by the talker.

They are made with verb ʿAlīzing because they indicate a lot as suart follows suart and verse follows verse /18A/.

Their Difference

Scholars said: Exegesis (Tafseer) is the science of the verse's revelation, concern, story, and occasion of revelation. Therefore, people are prohibited to give an opinion therein and its fields except by hearing and Hadith.

But interpretation is simple because it derives the verse to its possible meaning. Scholars are not prohibited to extract it and give an opinion if it is accepted by the Qur'an and Sunna. Allah knows best.

(1) The Assessment of reliability the chain of narrators: The compiler Shiekh was criticised by Al-Hakim.

Fatihah of the Qur'an [Suart Al-Fatihah]

[7 Verses; 29 Words; 142 Letters]

[136] Abū Al-Hasan Abdelrahman ibn Ibrāhīm ibn Muḥammad Al-Adl reported that from Abū Bakr Muḥammad ibn Al-Hasan Al-Qattan [Transfer].

[137] Muḥammad ibn Ahmad ibn Abdous reported that from Muḥammad ibn Almouemel ibn Al-Hasan from Al-Fadl ibn Muḥammad ibn Al-Musayyibfrom Khalaf ibn Hishām from Muḥammad ibn Hassan from Al-Moa'afa ibn Imran from Abdelhamid ibn Ja'far Al-Ansary from Noah ibn Abū Belal from Abū Sa'id Al-Makbory from Abū Hurrairh from Allah's Messenger (PBUH)said: "All praise is for Allah—Lord of all worlds" [Al-Fatihah] consists of 7 verses, one of them is "In the Name of Allah—the Most Compassionate, Most Merciful". It is As-Sab' Al-Mathani (i.e. the seven oft-repeated verses), the Um (substance) of the Qur'an, and Fatihah (the beginning) of the Qur'an.] (1)

They had differed in its revelation:

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(1) The Assessment of reliability the chain of narrators: In Its isnad, there are some who were not mentioned in invalidation or rectificattion.
The sources: Al-Waḥidy narrated it in (The Facilitator) or the Wasiṭ 1/61, from Al-Mu'afa Ibn 'Omran.
Ad-Darqaṭny narrated it in (The Sunnan), the book : "The Prayer", chapter: The Obligatory of reciting "In the Name of Allah—the Most Compassionate, Most Merciful" in prayer 1/312/ hadith 36, Al-Baihaqy narrated it in (The Great Sunnan) 2/45, the book of Prayer, chapter the proof that "In the Name of Allah—the Most Compassionate, Most Merciful" is a part of Surah Al-Fatihah, from Abdel Hamid Ibn Ja'far. Abū Bakr Al-Hanafy Ar-Rawy said, on the authority of Abdel Hamid, the I found Noah, who related the hadith, on the authority of Sa'id Al-Maqbury, on theauthority of Abi Hurairah, who did not elivated it.
Aṭ-Ṭaialsy narrated it in "Musnadah" P. 305/ hadith 2437, and Aḥmad in (Al-Musnad) 2/448/ hadith 9790, Ad-Darmy in (Assunan) (3416-4704), Abū Dawd in the book (the Prayer), chapter the Fatihah of the Book (1457), and At-termidy narrated it in the book the interpretation of Qur'an, Surah (3124) from Abi Sa'id Al-Maqbury, on the authority of Abi Hurairah, as an elivated hadith, in which "In the Name of Allah—the Most Compassionate, Most Merciful" is not a verse in Al-Fatihah. Al-Haithamy mentioned it it in (The collector of Appendages) 2/109, with the same version of Al-Musanif, on the authority of Abi Hurairah as an elivated hadith, and Aṭ-Ṭabarany mentioned it in (Al-Awsaṭ) saying that its narrators are trustful.
The hadith was narrated as a raised (marfu') and discontinued(mursal).
It is an authentic (sahih) hadith without the Basmalah, and Allah knows the best.

[138] Abūl-Qasim Al-Hasan ibn Muḥammad reported that, by the recitation to him, from Abū Al-Hasan Muḥammad ibn Mahmoud ibn Abdullah Bemro from Abdullah ibn Mahmoud Al-Saady from Abū Yahea Al-Kasry from Marwan ibn Mu'awiyah from Al-Alaa ibn Al-Musayyibfrom Fudail ibn Amr from ʿAlī ibn Abū Taleb (May Allah be pleased with him) who said: **[Fatihat Al-Ketab (Al-Fatihah) revealed in Mecca from a Treasure under the Throne]**. (1)

Most of scholars are agreed thereupon. The evidence for that is:

Al-Hasan ibn Ja'far reported that from Muḥammad ibn Mahmoud from Abū LobAbū Muḥammad ibn Al-Mahdy from his father from Sadaqa ibn Abdelrahman from Rouh ibn Al-Qasem from Abū Ishaaq from Amr ibn ShorhAbūl said: [The first revelation in the Qur'an is "All praise is for Allah—Lord of all worlds". This, however, the Messenger of Allah (PBUH)confided a secret to Khadijah and said (I am afraid that I confused by something). She said: 'What is that?' He said: (If I am alone, I hear the call and then scare off). Abū Bakr (May Allah be pleased with him) went off with him to Warqa ibn Noufal. Warqa said to him: (If he comes to you, be firm to him). Then, Jibrīl [Peace be upon him] came said to him: [Say "In the Name of Allah—the Most Compassionate, Most Merciful All praise is for Allah—Lord of all worlds"]]. (2)

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(1) The Assessment of reliability the chain of narrators: Its isnad is weakda'if; as it was discontiued maqtu' between Fudail and Ali May Allah be pleased of him, and it has Marwan Ibn Ma'awiah who was fraud, and it contains also other unknown narrators.
Its compiler shiekh's isnad was criticised by Al-Hakim. But the following evidences make it a good (hasan) hadith by external Considerations, and Allah knows the best.
The sources: Al-Wahidy narrated it in (The Reasons of Revelation) (P.22), on the authority of Ath-Tha'laby.
Ad-dilamy mentioned it in (Al-Ferdaws) 4/178.
Ibn Hajar narrated it in the book: (The flowers of Ferdaws), as it comes in the footnote of the book: (Al- Ferdaws) 4/277, from Al- 'Alla' Ibn Al-Musaib.
As-Siuty mentioned it in (The Wallflower pearls) from Ishaq Ibn Rahwiah in (Musnadah), on the authority of Ali as an elivated hadith.

(2) The Assessment of reliability the chain of narrators: Its isnad is weakda'if, and has narrators whom I did not find.
The sources:
It was narrated by Ibn Abi Shaibah in (Al-Musanif) 13/208/ hadith 25573, the book (Al-Mughazy), chapter what was informed about the Message of Prophet Muḥammad (Pbuh), Al-Baihaqy in (The Signs of Prophethood) 2/158, AWahdy in (The Facilitator) or

[140] Al-Hasan ibn Ja'far related to us from Muḥammad ibn Mahmoud from Abdullah ibn Mahmoud from Amr ibn Saleh from his father from Al-Kalbī from Abū Saleh from ibn Abbas (May Allah be pleased with him) who said: [**Prophet (PBUH)stand up in Mecca and said** "In the Name of Allah—the Most Compassionate, Most Merciful*All praise is for Allah—Lord of all worlds"**.** Then, Quraish said: God break your mouth] (1)

Abūl-Qasim Al-Hasan ibn Muḥammad ibn Al-Hasan reported that from Abū Muḥammad Abdullah ibn Muḥammad ibn Ya'qoub reported thatAbū Yazied Hatem ibn Mahboub As-Samy reported that AbdelgAbūr ibn Alaa told him on the authority of Sufyan from Mansour from Mujāhid who said: [Fatihah of the Qur'an (Al-Fatihah) was revealed in Madina]. (2)

Al-Husaynibn Al-Fadl said: every scholar has a mistake. This mistake from Mujāhid is rare because he was unique thereof and the scholars are at variance with him. The report on the authority of Prophet (PBUH)in the

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the Mediator 1/57, and in (The Reasons of Revelation) (P.22), from Abi Isḥaq As-Subi'y, on the authority of Abi Maissarah.

Its isnad is weak; as it is incomplete, and among its narrators, there are some unknown ones, and Shiekh Al-Musanif, who was accused of lying by Al-Ḥakim.

Ibn Kathir said: It is an incomplete and strange hadith; as it stated that Al-Fatihah is the first revelealed Surah! (The Begining and The End) by Ibn Kathir 3/10.

Ibn Ḥajar said, in (The Reasons of Revelation), it is an incomplete hadith, its narrators are trustful, it might have been revealed after the event of Ghar Ḥira', and Allah knows the best.

(1) The Assessment of reliability the chain of narrators: Its isnad is very weakda'if, and Abū Al-Qassim Al-Ḥabiby was criticised by Al-Ḥakim, moreover, it contains other unknown narrators, and Al-Kalby was accused of lying. And it was narrated by Al-Waḥidy in The Reasons of Revelation P.22, on the authority of his shiekh: Ath-Ta'laby.

(2) The Assessment of reliability the chain of narrators: The compiler Shiekh was criticised by Al-Ḥakim, and the Shiekh of his shiekh was not mentioned in invalidation or rectification.
The sources:
It was narrated from other chains on the authority of Muahid, so it is a fair and good (hasan) tradition.
It was narrated by Abū Al-Shiekh in (The Greatness) 5/1679 (1124), Abū Na'im in (Al-Ḥiliah) 3/299, and Abū 'Ubied in (The Virtues of Qur'an) (P.367), from Ibn Abi Naih, both of them is on the authority of Muahid.
As-Siuṭy mentioned it in (The wallflower pearls) 1/20.
This implication is on the authority of Muahid, on the authority of Abi Hurairah.
Al-Haithamy mentioned it in (the Appendages collector)6311, saying that Aṭ-Ṭabarany narrated it in the book: "Al-Awsaṭ", and it is semi elivated and its narrators are the narrators of authentic traditions.

Hadith of Ubayy ibn Ka'b that **[it is the first revelation in the Qur'an and As-Sab' Al-Mathani (i.e. the seven often-repeated verses)]** is correct. (1)

There is no difference that the revelation place of Suart Al-Hijr is Mecca. It is known that the Almighty Allah has granted him the bestowment of As-Sab' Al-Mathani (i.e. the seven oft-repeated verses) only in Mecca and then revealed it inmedinah. We can't say that Prophet (PBUH)prayed in Mecca without reading the Fatihah of the Qur'an (Al-Fatiha) during some ten years because this is impossible.

I say: Some scholars have intermingled these two statements. It is said [it is revealed in Mecca and Madina. Jibrīl revealed it two times, one in Mecca and the other in Madina as the Messnger of Allah (PBUH)released it in order to magnification and excellence to the suart over others. Therefore, it is called Mathani and Allah Knows Best.

Its Excellence:

[142] Abū Amr Ahmad ibn Ubayy Al-Foraty (blessed be his soul) reported that from Abū Mūsā Imran ibn Mūsā from Ja'far ibn Muḥammad ibn Sawar from Ahmad ibn Nasr from Sa'id ibn Mansour from Sallam from Zayd AL-A'mmy from ibn Sirin from Abū Sa'id Al-Khodary (May Allah be pleased with him) from Prophet (PBUH)said: **(The Fatihah of the Qur'an (Al-Fatiha) is a cure of poison.)** (2)

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(1) At-Termidy narrated it in the book: The Virtues of Qur'an, chapter "the virtues of the Fatihah of the Book" 1875 in a long Hadith, in which, Prophet Muḥammad pbuh said to 'Ubay: "Would you like me to teach you a surah that has not been revealed in the Torah, nor in the Bible, nor in the Psalms, nor in the Criterion like it? Isaid: Yes, O Messenger of Allah. He said: How do you recite in prayer? So I recited to him the Mother of the Book, and the Messenger of God, may God's prayers and peace be upon him, said: By the One in Whose hand is my soul, no surah has been revealed in the Torah, nor in the Gospel, nor in the Psalms, nor in the Criterion like it, and it is the Seven Muthani and the Great Qur'an."
At-Termidy said: This is (Hadith Hasan) a fair or good hadith.
Al-Bukhārī narrated it, on the authority of Abi Sa'id Al-Mu'aly, in the book of interpretation, chapter: what is said about the Fatihah of the Book (4474).

(2) The Assessment of reliability of the chain of narrators: Its isnad the chain of narrators is very weakda'if; cause Sallam Aṭ-Ṭawil is a distracred narrator, and Allah knows the best.
Sources (the chain of narrators): It was narrated by Sa'id Ibn Mnasur in (his Sunnan) 2/535 (178), and Al-Baihaqy in (shu'ab Al-Iman) the Divisions of Faith 2/ 540 (2368), he said: It is a brief of the hadith which was narrated by Muḥammad Ibn Sirin, on the authority of his

Abū Al-Hasan Muḥammad ibn Al-Qasem ibn Ahmad reported that from Abū Ishaaq Ibrāhīm ibn Muḥammad ibn Ayoub from Abū Abdullah Muḥammad ibn Saheb from Al-Mamoon ibn Ahmad from Ahmad ibn Abdullah from Abū Muʿāwiyah Al-Darir from Abū Mālik Al-Ashga'ey from Rabe'I ibn Herash from Huzaifa ibn Al-Yaman (May Allah be pleased with him) from Prophet (PBUH)said: **(The Almighty Allah unleashes upon the people a torment that is absolutely decreed. Then, a child of their children read in the book [Qur'an] "All praise is for Allah—Lord of all worlds".** The Almighty Allah hears him and thereby takes away that torment for 40 years) [19/B]. (1)

[144] Abūl-Qasim Al-Hasan ibn Muḥammad ibn Ja'far related to us from Abū Ja'far Muḥammad ibn Saleh ibn Hanea from Al-Husaynibn Al-Fadl from A'ffan ibn Muslim As-Saffar from Al-RAbūe' ibn Sabeih from Al-Hasan said: (The Almighty Allah revealed 104 Divine Books in which Allah lays down his knowledge, 4 of them are the Tawrah, Injil, Zaboor, and Furqan. Allah then lays down the knowledge of these 4 books in Furqan and lays down the knowledge of Furqan in Mufassal. Allah then lays down the knowledge of Mufassal in The Fatiha of the Qur'an (Al-Fatiha), so who knows its exegeses will be like one who knows the exegeses of all Divine Books revealed by the Almighty Allah as well as who read it will be like one who reads Tawrah, Injil, Zaboor, and Furqan). (2)

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brother Mi'bid Ibn Sirin, on the authority of Abi Sa'id in (the Ruqiah for Ladigh by Fatihah of the Book).

The hadith has anthother chain relied on Sallam will be mentioned in (213).

(1) The Assessment of reliability of the chain of narrators: The Compiler's narration is fabricated Mawdu' hadith. Al-Juibary and Ma'mun are among its narrators, and they are fabrictor.

The chain of narrators (the sources):

Az-Zala'y mentioned it in (the narration of Al-Kashif's hadiths) 1/30, and relied it to Ath-Tha'laby. Ibn Hajar said in (Al-Kafy, Al-Shafy): Beside Mu'awya, there are untrustful narrators, and it has an evidence in (Sunnan Ad-Darmy), on the authority of Thabit Ibn 'Ajllan, who said: It used to be said: Allah wants punishment for people of Earth, but if he hears the teaching of wisedom to the boys, He turns that away from them." The word wisedom means: Qur'an. See: (Ad-Darmy's Sunnan) (3388). He turns that away from them." The word wisedom means: Qur'an. See: (Ad-Darmy's Sunnan) (3388).

(2) The Assessment of reliability of the chain of narrators: The Compiler's chain of narration to Al-Hasan is weak Da'if; it has Ar-Rabi' Ibn Sabih who was honest but bad at memori-

 # (Qur'an 1:1) 'In the Name of Allah—the Most Compassionate, Most Merciful'

Abū Abdullah Muḥammad ibn Ahmad ibn Abdela'la Al-Andalosy Al-Muqri' related to us from Abū Al-Hasan Abdelwahed ibn Khalaf (in Gendisabor) from Abū Abdullah Muḥammad ibn ʿAlī from Ahmad ibn Sa'id from Ja'far ibn Muḥammad ibn Saleh.

[146] Muḥammad ibn Al-Qasem Al-Faresi reported that from Abū Muḥammad Abdullah ibn Al-Shaibany from Ahmad ibn Kamel ibn Khalaf from ʿAlī ibn Hammad ibn As-Sakan from Ahmad ibn Abdullah Al-Harawy from Hishām ibn Sulaymān Al-Makhzūmīfrom ibn Abū Molaika from ibn Abbas who said that he heard Prophet (PBUH)says: **((The best of people and the best of who walk on the land are teachers; they repeat the religion whensoever Allah reveals it. You shall pay for them and not employ them to not embarrass them. If the teacher says to the child: Say "In the Name of Allah—the Most Compassionate, Most Merciful" and the child say "In the Name of Allah—the Most Compassionate, Most Merciful", Allah records an immunity from hell for the children, the teacher, and his parents [20/A]).** (1)

[147] Abū Al-Hasan ibn Abū Ishaaq Al-Mazky told me from Abū ʿAlī Al-Isferaieieny Al-Hafez from ibn Romais Al-Kasry from Ahmad ibn

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zation, and other narrators who were not mentioned in invalidation or rectification, and Shiekh Al-Musanif who was criticised by Al-Hakim.

Sources (the chain of narrators):

Al-Baihaqy narrated it in (Sho'ab Al-Iman) (the Divisions of Faith) 2/450 (2371), on the authority of Abi Al-Qassim Ibn Ḥabib, but the narration was without "as well as who read it will be like one who reads Tawrah, Injil, Zaboor, and Furqan".

As-Siuty mentioned it in (The Wallflower pearls) 1/24, relying it on Al-Baihaqy only.

Its last half was narrated by Abū 'Ubied as a raised (Marfu' hadith) in (The virtues of Qur'an) (p.221), saying: Yazid related to us, on the authority of Abi Naṣirah Muslim Ibn 'Udied, on the authority of Al-Ḥasan, who said: Prophet Muḥammad (pbuh) said: "Whoever recites the Fatihah of Qur'an, it is as if he has recited the Torah, the Psalms, the Gospel and the Furqan. "And it is a incomplete (Mursal) hadith.

(1) The Assessment of reliability of the chain of narrators:

ʿAlī Ibn Ḥmmad, who was distracted, is one of its narrators. And there were other unknown narrators.

The chain of narrators: Ibn Al-Juzay narrated it in (The Themes) 1/357/ hadith 439, on the authority of Abi Bakr Ibn Mardwaih, on the authority of Aḥmad Ibn Khalaf.

AlJuzay said: This hadith was fabricated by Al-Harawy (Al-Joibary) who was accused of being a liar and fabricator.

Marwan ibn Ja'far from his father from Al-Teimy from Omar ibn Dhar from A'taa from Jaber who said: (When **"In the Name of Allah—the Most Compassionate, Most Merciful"** was revealed, the cloud got away to the east; the wind calmed down; the sea ran high; the animals listen with its ears; the devils are eavesdropped by the sky; and Allah swore by his honor that when his name called upon a thing, this thing must be cured and Allah bless it. Whomever read **"In the Name of Allah—the Most Compassionate, Most Merciful",** he will enter Paradise). (1)

[148] Al-Hasan ibn Muḥammad ibn Al-Hasan reported that from Muḥammad ibn Muḥammad ibn Al-Hasan from that Al-Hasan ibn ʿAlī ibn Nasr from Abdullah ibn Hashem from Wakie' ibn Al-Jarrah from Al-A'mash from Abū Wael from Abdullah ibn Mas'od (May Allah be pleased with him) who said: ((Whomever wants Allah to deliver him from the 19 guards of Hell, he shall read "In the Name of Allah—the Most Compassionate, Most Merciful" because it consist of 19 letters and, therefore, Allah protect him from everyone of them by each letter thereof)). (2)

The Exegeses [May God grant us success and facilitation]

Concerning the words of the Almighty Allah **'In the Name of Allah' 'Besm Allah'**, you shall be informed that the Baa (B letter in English) is an affix and

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(1) The Assessment of reliability of the chain of narrators:
The compiler's chain of narrators is weak, as it has Aḥmad Ibn Marwan whom I did not find.
The chain of narrators:
Ibn Kathir attributed it to Ibn Mardwaih, saying: "Ibn Mardwaih narrated, on his authority, on the authority of Abdel karim Ibn Al-M'afa Ibn 'Omran, on the authority of his father, on the authority of 'Omar Ibn Zar, on the authority of 'Aṭā' Ibn Rabaḥ, on the authority of Jaber Ibn 'Abdullah, who narrated the same version. And he attributed it to Ibn Mardwaih and Ayh-Tha'laby in (the wallflower pearls) 1/30.

(2) The Assessment of reliability of the chain of narrators:
The compiler's narrators are trustful, except its shiekh, who was criticised by Al-Hakim.
The chain of narrators:
As-Siuty mentioned it in (The wallflower pearls) 1/30, a stopped narration at Ibn Mas'ud. And he attributed it to Waki' and Ath-Tha'laby.
Ibn 'Aṭiah mentioned it in The Brief Reporter 1/53, Al-Qurṭuby in The Collector of the Rules of Qur'an 1/80, and Ibn Kathir stated it in The Interpretation of the Great Qur'an 1/185.
Benefit: Ibn 'Aṭiah linked this hadith to the other hadith: "I saw a few thirty angels haten to write it first.", refering to the man's saying: "Our Lord, to you belongs praise, much good and blessed praise." which consists of thirty-three Arabic letters.

is called Baa of thematic and affixation like saying: I write with a pen, so writing is affixed with the pen. The Baa shall always have Kasra (A sign under letter in Arabicand it is like the E, I) because Baa is an imperfect letter and has Imala. Imala is evidence for Kasra.

SIBAWAIH said: [Since Baa has only genitive case, it shall have kasra].

Al-Mobarad said: [The reason for having Kasra is to replace it in its original place. You know; if you tell about yourself that your write Baa, 'Bebayt' [means in English 'in a house'], so you replace the Kasra with Yaa [Y letter in English]. Yaa is the sister of Kasra as waw letter [W letter in English] is the sister of Damma in addition to Alef[A letter in English] is the sister of fatha. It is a proposition for afterward. Therefore, the Meem [M letter in English] shall have kasra and be genitive. Baa has a length here like Alef and Lam [L letter in English] because they wanted to open the Book of Allah "Qur'an" only with a glorified letter (Al-Qutaibi said).

Omar ibn Abdelaziz said to his writers: Give a length for Baa; present Seen letter [S letter in English]; make a space between them; round Meem to glorify the Words of the Almighty Allah.

Abū Al-Haitham Khālid ibn Yazid Al-Razy said: The reason herein is the omission of ʿAlīf from the name; therefore, they give the length of the ʿAlīf to the Baa to be evidence for the omission of the ʿAlīf. You know; when they wrote "Read, O Prophet, in the Name of your Lord" 'Iqraa Beasm Rabeka', they wrote 'Beasm' with the Alef and replace the Baa to its origin. They omit ʿAlīf herein as it is widespread and for lightness. Since it is not common to omit it by the writers, they establish the ʿAlīf herein.

There is concealment and abbreviation in the words recognized as 'Say or Start with Besm Allah [**In the Name of Allah**]'.

Some people said: The name has a preposition that is indicated as 'Bellah' [with Allah in English]. They argue by the words of L'Ubayyd:

My two daughters wish their father to be Alive And I descend only from Rabe'a and Mudar

To a year and thus peace be with both of youWhoever cried for a year in full has forgiven

Meaning: and then peace be with both of you.

The meaning, therefore, is that the creatures are created and completed by Allah. They attached the name therein to make a difference between the right and the right-hand side.

The meaning of the Name 'Ism' is to be called.

Its fact: The creature as well as its subject and selfsame advises the one meaning.

The evidence regarding the name is called: The verse "We give you the good news of ˹the birth of˺ a son, whose name will be John", so Allah reported that his name is John and then called and talked to the name 'O John!'. John is the name and he called John.

The verse "Whatever ˹idols˺ you worship instead of Him are mere names which you and your forefathers have made up" means the idols as they worshiped the denominations.

The verses "Glorify the Name of your Lord, the Most High" and "Blessed is the One in Whose Hands rests all authority" in addition to what is said by Prophet (PBUH)to Nadr ibn Mudar 'Servants of Allah in order not to recall Allah' mean: in order not to worship him.

The denomination is also called the name.

Its usage in the denomination is more than the title and most popular.

The origin of the name (in Arabic) is the nobility.

Plural of name (Ism in Arabic): names (Asmaa in Arabic), like bunch and bunches of dates as well as feeling and feelings. Th Waw thereof is omitted for the heaviness and its vowel is moved to the Meem so Meem has a vowel. The voiceless of Meem is moved to the Seen [S letter in English], so Seen is voiceless. Alef with Hamza is inserted because of the voiceless of Seen toward the initiation. You can infer that by the minimization and declension. It is said: it is called because anything that falls into the minimization and declension is non-native.

Its derivation: rose up – rise up.

What is reported as missed as long as it is non-existent, it is in a grade above if it has existed and its existence grade is above its non-existent grade.

The name that is the expression and nomination is to report and the adjective is for consideration.

The origin of the adjective: showing up of and rising something [Allah knows best].

However, what is mentioned in its exegeses in detail is much. I mentioned the majority of the sayings among Hadiths and narrations.

[149] Professor Abūl-Qasim Al-Hasan ibn Muḥammad ibn Al-Hasan Al-Mufasir reported that from Abū Al-Taib Muḥammad ibn Ahmad ibn Hamdoun Al-Mozakker from Abū Bakr Muḥammad ibn Hamdoun ibn Khālid ibn Yazid from that Ahmad ibn Hishām Al-Antaky from Al-Hakam ibn Nafea' from Ismail ibn A'yyash from Ismail ibn Yaḥīā ibn Abū Mulaika from Mesa'r from Atia Al-Awfy from Abū Sa'id Al-Khodary (May Allah be pleased with him) said that Prophet (PBUH)said: ((Isa ibn Maryam was sent by his mother to the school to learn. The teacher said to him: [Say "In the Name of Allah—the Most Compassionate, Most Merciful" "Besm Allah Al-Rahman Al- Rahim"] Isa said: what is "In the Name of Allah". He said: I don't know. Isa said: Baa letter is for the glory of Allah; Seen is for the highness of Allah; Meem is for Allah's kingdom.). (1)

[150] I heard from Abū Al-Qasem Al-Hasan ibn Muḥammad from Abū Ishaaq Ibrāhīm ibn Muḥammad ibn Yazid An-Nasafy Bemro from Abū Abdullah Khatn Abū Bakr Al-Warraq who said regarding "In the Name of

(1) The Assessment of reliability of the chain of narrators:
With this isnad (chain of narrators), this is a fabricated (Mawdu') hadith; as it contains the fabricator Isma'il Ibn Yahia, and Allah knows the best.
The chain f narrators:
It was narrated by Ibn Jarir in (The Collector of Bayan)1/121, Ibn Haban in (The Invalidated) 1/126, Ibn 'Oday in (The Perfect) 2/106, Abū Na'im in (The Ornament of Awlia') 7/296, Ibn Al-Jawzy in (The Themes) 1/328 (414), relying on Isma'il Ibn 'Aiash, n the authority of Isma'il Ibn Yahia, on the authority of Mis'ar, on the authority of 'Aṭiah Al- 'Ofy, on the authority of Abi Sa'id Al-Khidray as a raised (Marfu') hadith with longer context.
Ibn 'Adawy said: It is invalid false (Baṭil) hadith according to this chain of narrators, which contains Isma'il.
Ibn Al-Jawzy said: It is a fabricated (Mawdu') hadith, the one who fabricated it must be an atheist wanted to distort Islam, or an ignorant; as it is forbidden to separate the letters of a word in Qur'an in such way like saying: The Kaf letter refers to such and such and the ha' letter refers to such and such....

Allah": (It is one of the gardens of Paradise. Each letter thereof has its exegesis. Baa has 6 meanings:

*He is Creator of his creatures from the Throne to the earth; declared by: "He is Allah: The Creator, the Inventor, the Shaper" (1)

***He is All-Seeing of his creatures from the Throne to the earth; declared by:** "He is All-Seeing of everything."

*He gives Abūndant or limited provisions of his creatures from the Throne to the earth; declared by: "Allah gives Abūndant or limited provisions to whoever He wills."

*He is Everlasting after the deadness of his creatures from the Throne to the earth; declared by: "Every being on earth is bound to perish. Only your Lord Himself, full of Majesty and Honour, will remain forever."

*He is Resurrector for the creatures after the deadness from the Throne to the earth for the reward and punishment; declared by: "And Allah will surely resurrect those in the graves"

*He is the Kind Benefactor for the believers from the Throne to the earth; declared by: "He is truly the Most Kind, Most Merciful"

Seen has 5 meanings:

*He is All-Hearing for the voices of his creatures from the Throne to the earth; declared by: "Or do they think that We do not hear their ˹evil˺ thoughts and secret talks?"

*He is Lord that his glory reached from the Throne to the earth; declared by: "Allah—the Sustainer needed by all"

*He is swift in reckoning with his creatures from the Throne to the earth; declared by: "Surely Allah is swift in reckoning"

*He is Perfection and Giver of Peace that his creatures are secured from his injustice from the Throne to the earth; declared by: "the All-Perfect, the Source of Serenity"

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(1) The Assessment of reliability of the chain of narrators: in the compiler's chain of narration, an unknown narrators, who was criticised by Al-Haim, and Allah knows the best.
The chain of narrators: Al-Ḥiry narrated it on the authority of his shiekh and shiekh Ath-Tha'laby Abi Al-Qassim Ibn Ḥabib.

*He conceals the sins of his servants from the Throne to the earth; declared by: "the Forgiver of sin and Accepter of repentance"

Meem has 12 meanings:

*He is King of the creatures from the Throne to the earth; declared by: "The King, the Most Holy".

*He is lord of his creatures from the Throne to the earth; declared by: "Say, O Prophet, "O Allah! Lord over all authorities!"

*He is Benefactor to his creatures from the Throne to the earth; declared by: "Rather, it is Allah Who has done you a favour".

*He is the Glorious for his creatures from the Throne to the earth; declared by: "Lord of the Throne, the All-Glorious".

*He gives Imaan and Security to his creatures from the Throne to the earth; declared by: "And made them secure against fear".

*He is Guardian who sees his creatures from the Throne to the earth; declared by: "The Source of Serenity, the Watcher of all".

*He is Omnipotent and has the power over his creatures from the Throne to the earth; declared by: "At the Seat of Honour in the presence of the Most Powerful Sovereign".

*He is Watchful for his creatures from the Throne to the earth; declared by: "And Allah is Watchful over all things".

*He is Most Esteemed for his vowers from the Throne to the earth; declared by: "Indeed, We have dignified the children of Adam".

*He is Benefactor for his creatures from the Throne to the earth; declared by: "And has lavished His favours upon you, both seen and unseen".

*He is Bountiful for his creatures from the Throne to the earth; declared by: "Surely Allah is ever Bountiful to humanity".

*He is Fashioner for his creatures from the Throne to the earth; declared by: "The Creator, the Inventor, the Shaper".

Exegetes said: "In the name of Allah" is said in the hope that all the best will happen, ask the blessing of Allah (Allah ("God"), the one and only God in Islam) and urge people to start their words and actions with: "In the Name

of Allah—the Most Compassionate, Most Merciful.", Just like Allah opened his book (The Holy Qur'an) with it, and Allah knows best.

'Allah': You shall be informed that the origin of the word of (Allah) is an Arabic word derived from the word (Ilaah) in the words of the people of Al Koufa, when the definite article (Al) meaning (the) was added to the word (Ilaah) in order to the glorification. Since it is a name for the Almighty Allah, the word becomes (ʿAlīlaah) as well as then the Hamza (the character designating the glottal stop in Arabic orthography) was deleted to facilitate pronunciation and its kasra was turned into L of exaltation to become Alllah, then the initial L was inserted and merged in the second L to become one letter (Idgham in Arabic), so the word becomes (Allah).

The people of Basra Said that the root of the world Allah is (lah) then the AL was added to become Allah and they sang:

As a swear of Abū Rabah, is heard by Allah.

He brought to word to its orginal.

Some of them said:)Al(was added instead of the deleted Hamza in)ilah(to become necessary for the word as Hamza if it wrote in its original form. That's why it doesn't come in vocative style as the defined names so they did not say (ya O Allah), that is mean oh my God.

All exegetes' explanations in the Holy name are based on the above said words.

They differed about it:

Alkhʿalīl ibn Ahmad and other group of people said: Allah name is only said to designate Allah no one shares it with him, The Almighty Allah said: "Do you know of anyone equal to Him ˹in His attributes?" It means that every name of Allah is shared by one another, to him as a fact, to others is as a metaphor; except Allah is only for him because it has the meaning of deism and all meanings come under it. You know; if you delete (A) letter from (Allah), the word will be (llah) means (for Allah); if you delete the first (L) letter from (llah) will be (lah) means (has); if you delete the second (L) letter from (Lah) will be (h) it means (HE).

They said if this name is given to other than Allah, it is said in genitive style like (Allah of) or indefinite (it's Said Ilah), as Almighty Said about People of

Mūsā when they said "O Mūsā! Make for us a god like their gods". But as for Allah and ʿAlīlah, they are especially for the Almighty Allah.

Others said: its root (laha) in Syriac because there's a circumflex in the last of their names as they say (Rouh) as (Rouha') [it means Soul], (Alquds) as (Alqudsa) [it means Jerusalem], (Almasih) as (Almasiha') [it means Christ], and (Ibn) as (Aura) [it means Son], so when the circumflex was deleted, (Lah) remained and then changed into Arabic language. So, it has no derivation. More scientists agreed that it is derived but disagreed on its derivations.

An-Nadr ibn Shmeel said: it is from deification meaning devotion and devoutness.

ro'ba Abū said:

Allah created Outstanding praised beauty women, when they saw my worship and devotion said Glory to Allah and we are Allah's and unto Him we are returning.

It is said that Alah Alʿ Alīha means be paved.

IbnʿAbbas recited, "…and abandon you and your ilāha?" meaning worship which means He alone is deserving of worship and all acts of worship should be directed to Him.

Some of them said: (ʿAlīlah) means dependency. It was said invoke to once that it means if you are in a problem, you run away to him.

The poet said:

They implore to it and the creatures are standing.

Which means that creativity implore and resort to Allah in accidents and demands and He aids them, so He is called deity like it is called Imam to his followers as well as cover, clothing, and shawls for the dress weared. That's what Abbas and Aḍ-Ḍaḥḥāk said. (1)

Abū ʿAmr ibn al-ʿAlā said: (turn away the thing) when you are confused about it.

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(1) Al-Ḥiry stated it in the kifaiah in the Interpretation 1/4 with his chain relying on As-Sady, on the authority of Al-Kalby, on the authority of Abī Ṣāliḥ, on the authority of Ibn Abbas, who said in interpriting His Majesty word: "Allah" ;as the humanbeings ya'lahun hurry to Him in errands and needs.And Aḍ-Ḍaḥḥāk narrated the same narration as mentioned by As-Samarqandy in The Sea of Sceinces1/76, and Al-Qurtuby 1/89.

Zuhair said:

The desert without any sign to know it and without any plant in it, for me is the best place for worship.

Al-Akhtal said:

More people focus on the center of something and when the eyes see it, they cry.

Meaning the minds have confused by its creativity, greatness, and understanding of him. It is (Ilah) like (written) is (Book) (Maktoub - Ketab) and (collected) is (collection) (Mahsoub - Hesab).

Almobrad said: from the words of Arab that resort to someone means you feel save and assure with him.

The poet Said:

They implore and resort to Allah when they have many accidents.

It's like creation is resting and reassuring of the remembrance of Allah, the Almighty Allah Said "Without a doubt in the remembrance of Allah do hearts find satisfaction"

[151] I heard Abū Al-Qasim al-HAbūbi saying that: he heard Abū Al Hassan ʿAlī saying: its root from distracted (Al walah) which means lose one's mind because of grief over losing someone you really loved and also its root (Ilaah) with Hamza then the Hamza turned into W to become (wlah) like distracted & distraction in English.

Al_Kumayt said:

My soul infatuated you, to the extent it abstains from food.

As he is called that because hearts are enchanted by loving Him and exult and longing the remembrance of Allah.

It is said: it means veiled because the Arabs, if they knew something and then it disappeared away from their sights, called it Allah.

It's said: the bride veiled meaning she disappeared.

The poet said:

she always veils and never went out, if only she went out for once to see her.

The Almighty Allah is visible by deism with evidences and veiled in manners from illusions.

It is said: its meaning is the Most Exalted.

It is also said that: (lah) means be high so that they said to the sun (ilaha).

The poet Said:

We took from the Dahna desert place for us and urged the sun to return

Shahr ibn Hawshab said: Allah created everything.

Some Said: deity is one of his own qualities ; it is his ability to invent.

Al-Harith ibn Asad Al Muhasaby said Allah is from disrupt meaning much-needed creatures to him, Worshippers need Allah in benefits and harms.

It is said: it is derived from Arab saying (disrupt in a place) means lie comfortably in this place.

The poet Said:

We dwelled in a home its paintings never eliminate, like tattoo in a hand.

It's like that its meaning is constant, perpetuity.

Abū Bakr Al Warraq said: he is the Master.

Some readers intensified the letter (L) in Allah until the tongue and palate touched each other to emphasize and to differ it from Al-lat (idol worshipped before Islam in ArAbūa).

"The most Compassionate, the most Merciful"

Some Said that they carry the same meaning as one would say lahfān and lahīf, nadman and nadīm like, in English, regret & remorse, anxious & worried and unharmed & unhurt.

Its meaning is full of Mercy.

Mercy: Allah wants the best for his people, so it is an adjective for Allah.

It's said: it means to forgive who deserves the penalty and start granting the best to the unworthy. Therefore, it is an adjective of doing; combine them for following and expanding like effective and meaningful.

Torfah said:

Whenever I approach him, get away from me.

Other said:

It is discovered that its saying is a lie.

Others differentiated between them:

Some said: "merciful" is a masculine perfect noun upon two verbs; it only uses for inventiveness like infuriated man, drunken (from drinking a lot of alcohol), so "merciful" means the most gracious and His mercy extended everything.

Some said: "Merciful" Compassionate to all his creation, their disbelief and believer, their righteous and their immoral as He created and provided them. The most exalted Said: "My mercy encompasses everything" The most Merciful only to the believers by providing them guidance and success in this world and heaven in the hereafter.

The Most Exalted said: "For He is ever Merciful to the believers."

The most Merciful (Ar-Rahman) is limited in spelling and general in meaning.

The most Merciful (AR- Rahim) is general in spelling and limited in meaning.

Al Rahman has a specific meaning as Almighty Allah shall only be named by it.

It is general because al-Raḥmān is the One who created, provides in this worldly life, to both the believer and the disbeliever and because he has all abilities to create, provide, benefit.

Al Rahim general because of a person can be named Al Rahim.

It is specific because it has the meaning of gentility and providing success.

And this is the meaning of Ja'far ibn Muḥammad ibn al-Ṣādiq saying: Al Rahman is a special name in general quality and Al Rahim is a general name in specific qlity.

Ibn ʿAbbas said (May Allah be pleased with him): They are two names indicating tenderness, one more so than the other.

(152) Abū Al- Qasim al-Hassan ibn Muḥammad Al- Mufsir narrated that Abū Abdullah Muḥammad ibn Yusuf Al-Daqaaq, from Al Hasan ibn Muḥammad ibn Jaber, from Abdullah ibn Hashem and Sina Wakia, from

Sufyan, from Mansour, from Mujāhid: he said One who is Raḥmān in this world and Raḥīm in the Hereafter. (1)

It is mentioned in the duʿā: ((O One who is Raḥmān in this world and Raḥīm in the Hereafter)). (2)

Al Dahhak said: The most Merciful to the people of heaven when he inhabited them in paradise, encircled by obedience, keep them away from vices, free them from lusts.

The most Merciful to the people of earth when he sent prophets and divine books to them.

Akrama said: Al Rahman with one mercy, Al Rahim with a one hundred mercy. But It was cited from the prophet's saying (PBUH)who:

Abū al Qasim Al- Hassan ibn Muḥammad ibn Al- Hassan Al- Naisabory narrated that Abū Ishaaq Ibrāhīm ibn Muḥammad ibn Yazid Al-Nasfi Bemro, from Abū Hurrairh Muzahim ibn Muḥammad ibn Sherdah Al-Kashshi, from Jaroud ibn Muʿādh, from Yazid ibn Harun, from Abdulmalik ibn Abū Suleiman, from Atta, from Abū Hurrairh (May Allah be pleased with him) said: Allah's Prophet (PBUH)said: ((Allah has one hundred mercies, out of which He has sent down only one for jinn, mankind, animals and insects, through which they love one another and have compassion for one another; and through it, wild animals care for their young. Allah has retained ninety-nine mercies to deal kindly with His slaves on the Day of Resurrection.)) (3)

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(1) The Assessment of reliability of the chain of narrators:
The complire's chain of narrators is weak; the complire Sheikh was criticised by Al-Hakim, moreover, Al-Ḥasan Ibn Muḥammad Ibn Jaber was not mentioned in invalidation or rectification.
The sources (chain of narrators): It was narrated by Al-Hiry, on the authority of Abi Al-Qassim Ibn Ḥabib, Ath-Tha'laby's shiekh, (Al-Kifayah in Interpretation) (P. 5, chapter of investigation in PhD, The Islamic university in Madinah, Faculty of Holy Qur'an, edited by the searcher ʿAlī Ibn Ghazy At-Twijry).

(2) It was narrated by Al-Bazar in The overflowing Sea Al-Bahr Az-Zakhir 15/13162, Aṭ-Ṭabarany in The Do'a' 2/1041, Al-Ḥakim in Al-Mustadrik 1/515, Al-Bahiqy in The Prophethood Evidences 6/171, Al-Aṣbahany in the Encouragement and Intimidation 2/123, and Abū Bakr Al-Mazawy in the Musnad of Abi Bakr Aṣ-ṣidiq P.78. All these narrators relied on Al-Hakam Ibn Abdullah Al-Aily, on the authority of 'Aisha May Allah be pleased with her.

(3) The Assessment of reliability on the chain of narrators: The compiler's chain of narrators has a narrator, whom I did not find.
The chain of narrators:

In another narration: ((He will perfect and complete His Mercy, that is He will use all the hundred units of mercy for his slaves on the day of Resurrection)).

Ibn Al-Mubarak said: Al Rahman means if you asked him, He give. Al Rahim means if you do not ask, he gets angry.

The evidence is:

[154] Abūl Qasim al Hassan ibn Muḥammad ibn al Hassan narrated that Abū Yusuf Rafea ibn Abdullah Bmarw Alrudh, from Abū Yusuf ibn Mūsā, from Mahmoud ibn Khedash reported that that Marwan ibn Muawiyah, from Al Maleeh, from Abū Saleh, from Abū Hurrairh (May Allah be blessed with him) said: The Prophet of Allah, (peace and blessings be upon him), said: **((Whoever never asks from Allah, He will be angry with him.))** (1)

The hadith is proven in (Ṣaḥiḥ Muslim), relying on Abdel Malik Ib Abi Sulaiman, and in the Ṣaḥiḥain from other chains, and Allah knows the best.

It was narrated by Ibn Majah in the book: (Az-Zuhd), chapter: Request in Allah's Mercy on the Day of Ressurection (4293), on the authority of Abi Bakr Ibn Abi Shiebah, on the authority of Yazid Ibn Harūn.

Imam Muslim narrated it in the book: (The Repentance), chapter the abundance of Allah's Mercy (2752), relying on Abdel Malik Ibn Abi Sulaiman.

It was narrated by Imam 'Aḥmad in (Al-Musnad) 18/88 (11530), Ad-Darmy in (Sunnanuh) (2827) the book (Ar-Raqa'iq), chapter (Allah the Almighty has hundred of Mercy), Al-Bukhary in the book(The Manners), chapter: Allah the Almighty has made mercy into hundred parts..(2752), and At-Termidy in the book: (Ad-Da'wat), chapter: Allah the Almighty has created a hundred of mercy (3541), From Abi Hurairah as a raised (Marfu') hadith.

At-Termidy said: "In this chapter, on the authority of Ibn Sulaiman and Jandab Ibn Abdullah Ibn Sufian, and it is a good (hasan) hadith.

(1) The The Assessment of reliability of the chain of narrators:

The compiler's isnad (chain of narrators) is weak (Da'if); due to the weakness of Abi Ṣāliḥ Al-Khuzy, the narrator on the authority of Abi Hurairah.

The chain of narrators:

It was narrated by 'Aḥmad in (Musnaduh) 15/438/hadith 9701, Al-Bukhary in (The Singular Manners) (1/229/ hadith 658, and Al-Hakim in (Al-Mustadrik) 1/668 relying on Marwan Ibn Mu'awiah.

It was narrated by Ibn Abi Shaibah in (Al-Musanif) , the book "Ad-Do'a'", chapter: The Benefit of Do'a' 5/417/hadith 10178, At-Termidy in the book: Ad-Do'a', chapter the benefit of Do'aa' 5/317/hadith3373, Ibn Majah in the book: Ad-Do'aa', chapter the benefit of Do'aa' 2/1285/hadith 3827, Ibn 'adwy in the book: (The Perfect) "Al-Kamil" 7/295, Aṭ-Ṭabarany in (Ad-Do'aa') 1/29/hadith 23, and Al-Hakim in (Al-Mustadrik)1/667/hadith1806. All of them are from the chain of Abi Al-Malih.

The poet Said:

Allah gets angry if you stop asking him, but humans get angry when you ask them.

[155] I heard Al Hassan ibn Muḥammad saying that he heard Ibrāhīm ibn Muḥammad ibn Yazid Al-Nasfi saying that he heard Abū Abdullah Khaten Abū Bakr Al Warraq saying that he heard Abū Bakr Muḥammad ibn Amr Al Warraq saying: Rahman is the one who gives and keeps blessings. (1)

Al Rahim is the one who turns away.

Muḥammad ibn ʿAlī Al-Tirmidhi said: Al Rahman rescued from fire "And you were at the brink of a fiery pit and He saved you from it."

Al Rahim is the one who enters your heaven ˹It will be said to them, ˺ "Enter in peace and security."

Al MuhasAbū said: Al Rahman is the one who has mercy upon soul and Al Rahim is the one who has mercy upon hearts.

Al-Sarī ibn Al-Mughallis said: Al Rahman is the one who removes worries.

Al Rahim is the one who forgives sins.

Abdullah ibn Al-Jarrah said: Al Rahman is the one who shows the way, and Al Rahim is the one who protects and gives success.

Mater Al Warraq said: Al Rahman is the one who forgives all sins even grave sins, and Al Rahim is the one who accepts.

Yaḥīā ibn Muʿādh Al Razi said: Al Rahman is the one who cares about their living Al Rahim is the one who cares about the Hereafter.

It has an evidence narrated by Aṭ-Ṭabarany in (Ad-Do'aa') 1/29/hadith 24 from hadith Anas Ibn Malik(May Allah be pleased with him, who said: Prophet Muḥammad, who narrated that Allah the Almighty says: "O the son of Adam, If you ask me, I will give you. And if you did not ask me, I will get angry".

(1) The Assessment of reliability of the chain of narrators:
The compiler's isnad (chain of narrators) is weak (Da'if), its shiekh was criticised by Al-Hakim, and there are other narrators, whom I did not find, and Abū Bakr Al-Waraq was a very weak narrator.
The chain of narrators (sources): Al-Ḥiry narrated it, on the authority of Abi Al-Qassim Al-Ḥasan Ibn Muḥammad Ibn Ḥabib.
From Investigation Department in PhD, The Islamic university in Madinah, Faculty of Holy Qur'an, edited by the searcher ʿAlī Ibn Ghazy At-Twijry).

Al Hussein ibn Al Fadl said: Al Rahman is the one who is Merciful and capable of removing harms and pushing evil and Al Rahim is the one who is compassionate and he may not be able to remove.

Abū Bakr Al Warraq said: Al Rahman with the one who denies him and Al Rahim with the one who worships him, Al Rahman with the one who disbelieves him, Al Rahim with the one who thanks him.

Al Rahmah is for the one who said come together and Al Rahim is for the one who said alone.

There is a difference of opinion concerning the verse of Al Basmalah (in the name of Allah): Is it from Al fatihah?

Readers of Al Madina and Al Basra and scholars of Al Koufa said: It is opening for optimism and asking the blessing of Allah. It is not from Al Fatihah or any other surahs. #"those You have blessed" (The six verse), and it is the saying of Mālik ibn Anas and Oza'I and Abū Hanifa on the authority of Abū Hurrairh reported this.

[156] Abū Al Qasim Al Hassan ibn Muḥammad ibn Al Hassan Al Naisabory told us that Abū Al Hassan Muḥammad ibn Muḥammad ibn Al Hassan Al Karzy, from ʿAlī ibn Abdelaziz Al Makky narrated that I am Abū Ubayydullah Al Qasem ibn salam Al Baghdadi, from Al Hajaj, from Abū Bakr Al Hazaly, from Nudra, from Abū Hurrairh said: #"those You have blessed" (The six verse). (1)

Some said that: It is a verse from Surat Al Fatihah but it is not a verse in other suras and it must be read in Al-fātihah but it is not a necessity in the other suras. It is reported on the authority of Sa'id ibn Musayib, readers of Maka, Koufa and many scholars of El Hegaz, they didn't count # "those You have blessed" (a verse).

Al Shafi'I, Sufyan Al-Thawri and Abdullah ibn Al Mubarak said: it is the first verse of (Fatihah Al-Kitab) and it is a verse in all surahs except Surat At-Tawbah.

The evidence in the Holy Qur'an and sunnah and by common consent

(1) The Assessment of reliability of the chain of narrators: Its isnad chain of narrators is very weak; as it contains Abū Bakr Al-Hazly who was a disteacted Matruk narrator.
As-Siuṭy narrated it in (The wallflower pearls) 1/42 attributted it to Ath-Tha'laby.

As for the Holy Qur'an:

[157] I heard Abū 'Uthman ibn Abū Bakr Al-Zafarani saying that he heard his father saying that he heard Abū Bakr Muḥammad ibn Ahmad ibn Mūsā saying that he heard Al Hussein ibn Al Fadl saying that he saw people agreed in surat (Al Naml) that "in the name of Allah" it is a verse from the Holy Qur'an and I found it repeated with the same writing and color in the Holy Qur'an , so I knew that it is from it. As Allah said: "Then which of your Lord's favours will you both deny?" and "Woe on that Day to the deniers", they are from the Holy Qur'an and repeated in it. (1)

We were told that Allah's prophet (peace and blessings be upon him), was writing at the beginning with the old writing of qurish. (In your name Allah) until it is sent down "And he said, "Board it! In the Name of Allah, it will sail and cast anchor. Surely my Lord is All-Forgiving, Most Merciful." So, he wrote (in the name of Allah) until Allah sent down "Call upon Allah or call upon the Most Compassionate" then he wrote (in the name of Allah the most Compassionate) until Allah sent down "It is from Solomon, and it reads: 'In the Name of Allah—the Most Compassionate, Most Merciful."

So he wrote as it and as this verse is formed from the Holy Qur'an it should be part of it.

Then the Prophet of Allah (peace and blessings be upon him), became proud of this verse, he had all the right to do.

[158] Abdullah ibn Hamed Al Wazzan reported that that Abū Bakr Ahmad ibn Ishaaq Al Faqih reported that that Muḥammad ibn Yaḥīā ibn Sahl narrated that Muḥammad ibn Yaḥīā,

(1) The Assessment of reliability of the chain of narrators:
Its compiler's isnad (chain of narrators) is weak; as it has unknown narrators and others who were not mentioned in invalidation or rectification.
The chain of narrators: It was stated in this incomplete (Mursal) narration from Ash-Sha'by, Qutadah and Maimūn Ibn Mahran:
A - The narration of Ash-Sha'by: was narrated by Abū 'Ubaid in (The Virtues of Qur'an) (P.216), Ibn Abi Shiebah in (Al-Musanif) 13/39/hadith36901, Ibn Abi Ḥatim in (The interpretation of the Great Qur'an)9/3782/hadith 16304, and As-Samarqandy in (The Sea of Sciences)1/75.
B - Qutadah's narration was narrated by Abū Dawūd in (al-Marasil) (P.9) (35). The investor said: Its narrators are trustful.
C - The narration of Maimūn Ibn Mahran was narrated by Ibn Abi Ḥatim was in (The Interpretation of the Great Qur'an) 9/2873/hadith 16303. And all of them are incomplete (Mursal).

from Adam ibn Abū Iyas, from Salama Al-Ahmar, from Yazid ibn Abū ʿAlīKhālid, from Abdul Karim Abū Umaia, from ibn Buraydah, from his father said: the Prophet of Allah peace and blessings be upon him, told me: **Do I tell you about a verse did not sent down on anyone after Sulaymān except me.**

I said: yes

He said: ((What do you say to start reading of the Qur'an if you begin a pray?))

I Said: "In the name of Allah "

He said: ((that it is, that it is)). (1)

And this Hadith is a proof that Al Basmala verse is a complete verse from surat Al-fātihah and the opening of other suras because the prophet (PBUH) called it verse and what is in surat Al Naml is not a verse but it is a part of it.

Guidance is from Allah.

The sayings referred to it are:

[159] Abū Al Qasim Al Hassan ibn Muḥammad ibn Al Hassan Al Soudosy reported that that Abū Zakarīyā Yaḥīā ibn Muḥammad ibn Abdullah Al Anbary reported that that Ibrāhīm ibn Ishaaq Al Anmati, from Yaqub ibn Ibrāhīm Al Dawraky, from Abū Sufyan Al Maamary, from Ibrāhīm ibn Yazid said: I Said to Amr ibn Dinar that Al Fadl Al Raqashi claims that "in the name of Allah" it is not from the Qur'an.

Then he said: Glory to Allah (How dare this man). I heard Sa'id ibn Jubair saying I heard Ibn Abbas (may Allah be blessed with him) saying the prophet

(1) The Assessment of reliability of the chain of narrators:
Its compiler's isnad (chain of narrators) is weak (Da'if); due to the weakness of Salamah Al-Aḥmar, and Ibn Abi Al-Makhariq.
The chain of narrators:
It was narrated by Ibn Abi Ḥatim in (The Interpretation of the Great Qur'an)9/3872 (16306), by Ad-Darqaṭny in (Sunnanuh) 1/310, by Al-Baihaqy in (As-Sunnan Al-Kubra) 10/62 relying on Salamah Al-Aḥmar. But Yazid Ibn Abi Khalid was not in the chain of Ibn Abi Ḥatim.
And it was mentined by Al-Ḥaithamy in (The collector of the appendages) 2/109, and he attributed it to Aṭ-Ṭabarany in his book: (The Mediator) saying: This chain has Abdel Karīm Ibn Abi Al-Mukhariq, a weak narrator whose memoraization was weak, and the chain has also narrators, whom I did not find.
As-Siuṭy said, in (The wallflower pearls) 1/26, that its chain of narrators was weak (Da'if).

of Allah (Peace be upon him), was if "in the name of Allah" sent down to him, knew that the Surat ended and another started. (1)

[160] Al Hassan ibn Muḥammad narrated that Abū Al Hassan Isa ibn Zayd Al Aqeeli, from Abū Muḥammad Ismail ibn Issa al Wasiti narrated that Abdullah ibn Nafea narrated that on the authority of Jahm ibn ʻUthman, from Jaʿfar ibn Muḥammad , from his father, from Jaber ibn Abdullah (may Allah be blessed with him) that the Prophet of Allah (Peace be upon him), said: ((What do you say when you start a pray?)).

He said: "All praise is for Allah—Lord of all worlds,"

He Said: Say "in the name of Allah" (2)

[161] Al Hassan ibn Muḥammad narrated that Abū Al Hassan Al Karzy reported that that ʿAlī ibn Abdelaziz narrated that I am Abū Obeid, from Amr ibn Harun Al Balkhi, from ibn Jurayj, from ibn Abū MʿAlīka, from Umm Salama (may Allah be blessed with her) that the Prophet of Allah (PBUH)read " In the Name of Allah—the Most Compassionate, Most Merciful, All praise is for Allah—Lord of all worlds, the Most Compassionate, Most Merciful,

(1) The Assessment of reliability of the chain of narrators:
The compiler's isnad (chain of narrators) is very weak; as it has Ibrahim Al-Khuzy: a distracted (Matruk) narrator, and Al-Fadl Al-Qurashy: a hadith denier.
But it was proved in other chains.
The chain of narrators:
Al-Baihaqy narrated it in (Shu'ab Al-Iman) "The Divisions of Faith" 4/21/2126, relying on Shiekh Ath-Tha'laby Al-Ḥasan Ibn Muḥammad Ibn Ḥabib, which has the same narration.
Ibn 'Uday narrated it in (The Perfect) "Al-Kamil" 7/119, relying on Ya'qub Ad-Dawraqy.
It was narrated by Aṭ-Ṭabarany in (The Big Glossary) 12/82/12545, by Abū Dawud in the Prayer book, chapter who recites the Basmalah "in the name of Allah" loudly 1/209/788, it was judged as an authentic (saḥiḥ) hadith by Al-Albany in (Saḥiḥ Sunnan Abi Dawūd) hadith 788, and by Aṭ-Ṭabarany in (The Big Glossary) "Al-Mu'jam Al-Kabir" 12/82/12545, by Al-Ḥakim in (Al-Mustadrik) 1/355/844, 1/356/846, but Az-Zahaby condoned it (The Brief of Al-Mustadrik), and Al-Waḥidy narrated it in (The Mediator) "Al-Wasiṭ" 1/62/16 from other chains, on the authority of 'Amr Ibn Dinar, on the authority of Sa'id Ibn Jubair, on the authority of Ibn Abbas (May Allah be pleased with him), who said: Prophet Muḥammad did not know the separation between the two Surahs till "In The Name of Allah" has been revealed upon him."

(2) The Assessment of reliability of the narration:
The compiler's isnad (chain of narrators) is fabricated (Mawdu'); it has 'Issa Al- 'Oqily: a liar, and Jahm Ibn 'Othman: unknown. And Allah knows the best.
Ad-Darqatny narrated it in (Sunnanuh) 2/76/1176, and Al-Baihaqy narrated it in (Shu'ab Al-Iman) 4/15/2119, relying on Isma'il Ibn 'Isa.

Master of the Day of Judgment , You ⌜alone⌝ we worship andwe asketh thy help, Guide us along the Straight Path, the Path of those You have blessed—not those You are displeased with, or those who are astray" She means that he was saying it verse by verse until he counted seven verses. (1)

[162] Abū Al Hussein Al KhAbūzy reported that that Abū Ahmad Abdullah ibn Uday Al Hafez, from Muḥammad ibn Jaʿfar , from Ismail ibn Abū Ayouis, from Al Hussein ibn Abdullah, from his father, from his grandfather, from ʿAlī ibn Abū Talib (may Allah be blessed with him) that he was if he commences any surat in prayer, he says "in the name of Allah".

He said: Whoever don not commence with it, his prayer will not complete.

He was saying: it is the completeness of The Seven often-repeated verses – Recited and the Holy Qur'an. (2)

[163] Al Hassan ibn Muḥammad ibn Jaʿfar reported that that Abū Al Abbas Al Asam, from Ahmad ibn Abdel Al Jabbar Al Ataridi that Hafs ibn Ghaath, from Abdel Al Malik ibn Jurayj, from his father, from Saad ibn Jubair, from Ibn Abbas (may Allah be blessed with him) said regarding the Almighty saying "We have certainly granted you the seven often-repeated verses1 and the great Qur'an"

He said: It is Fatihah Al-Kitab.

It is said to Ibn Abbas: Where is a seven verse?

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(1) The Assessment of reliability of the chain of narrators:
Its compiler's isnad (chain of narrators) is very weak (da'if); as it contains 'Omar Ibn Harun Al-Balkhy, but it is proven from other narrations, as will be explained later.
The chain of narrators:
It was narrated by Ibn Khuzayah in (Ṣaḥiḥuh) 1/248/493, by Al-Hakim in (Al-Mustadrik)1/356/847, 2/252/2910, who said it is an authentic (Ṣaḥiḥ) hadith, on condition of the two shiekhs, it was narrated also by Al-Baihaqy in (Shu'ab Al-Iman) 4/12-13/hadith 2114, 2115, 2116, and in (The Great Sunnan) 2/65- hadith 2383, 2385, and Al-Wahdy narrated it in (Al-Wasit) "The Mediator" 1/60/13, relying on 'Omar Ibn Harun. And it was narrated on the authority of Ibn Jarih, from other chain, which will be mentioned in number {189}.

(2) The Assessment of reliability of the chain of narrators:
The compiler's isnad (chain of narrators) is very weak (Da'if); as Al-Ḥusayn Ibn Abdullah is one of its narrators, and it has some other unknown narrators.
As-Siuṭy mentioned it in (The Wallflower pearls) 1/27, attributing it to Ath-Tha'laby only.

He said: "in the name of Allah" and counted it in my hand. Then, he said: I have appeared it for you, and I have not appeared it for anyone else. (1)

[164] Al KhAbūzi reported that that ibn Uday, from Abdullah ibn Muḥammad ibn Muslim, from Yazid ibn Senan, from Abū Bakr Al Hanafi, from Nouh ibn Abū Belal, that he heard Sa'id Al Maqbari, from Abū Hurrairh that he Said: if you recite the Umm of the Qur'an, don't skip "in the name of Allah" because it is part of it and it is The Seven often-repeated verses – Recited. (2)

[165] Abū Al Qasim Al Hassan ibn Muḥammad ibn Al Hassan Al HAbūbi reported that that Abū Zakarīyā Yaḥīā ibn Muḥammad ibn Abdullah Al Anbery reported that that Jaʿfar ibn Ahmad ibn Nasr Al Hafez, from Ahmad ibn Nasr, from Adam ibn Abū Iyas, from Abū Samaan, from Abū Al Alaa, from his father, from Abū Hurrairh that the Prophet (PBUH)said: **((The Almighty Allah says: The prayer was divided between me and my servants into two halves, when the servant says "in the name of Allah the most Compassionate, the most Merciful".**

The Almighty Allah said: my servant has glorified me.

If he said: "All praise is for Allah—Lord of all worlds,"

The Almighty Allah said: My servant has praised me.

If he said: "The most Compassionate, the most Merciful"

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(1) Assessment of Reliailty of the chain of Transmitters:
The compiler's isnad (chain of narrators) is Layyn hadith (reports are slightly weak), as it has Abdel-Aziz Ibn Jarij, and it was corrected by Al-Hakim, relying on Ibn Jarij according to Az-Zahay.
The authentification of Hadith:
It was narrated by Al-Hakim in (Al-Mustadrik)1/737/2025, by Al-Baihaqy in (As-Sunnan Al-Kura) "The great Sunnan) 2/70/2399, and by Al-Wahdy in (Al-Wasit) "The Mediator" 1/61 from Ibn Jarij in the same words.
Al-Hakim said: It would be authentic (Ṣaḥiḥ), if the two Shiekhs narrated it, but they did not.

(2) Assessment of Reliailty of the chain of Transmitters:
The compiler's narrators are reliable and trustful, and the hadith is authentic (Ṣaḥiḥ) without reciting the Basmalah (In the name of Allah), and Allah knows the best.
The authentification of Hadith:
It was narrated by Al-Baihaqy in (As-Sunnan Al-Kubra) "The great Sunnan" 2/67/2390, in the Prayer book.

The Almighty Allah said: my servant has extolled me.

If he said: "Master of the Day of Judgment,"

The Almighty Allah said: my servant has glorified me and My servant entrusted his affairs to Me.

If he said: "You ⌜alone⌝ we worship and You ⌜alone⌝ we ask for help,"

The Almighty said: That is between me and my servant.

If he said: "Guide us along the Straight Path"

The Almighty Allah said: This is for My servant, and My servant shall have what he has asked for.)) (1)

[166] ʿAlī ibn Muḥammad ibn Hassan Al Moqrai reported that that Abū Bakr Muḥammad ibn Ahmad Al Attar, from Muḥammad ibn Bakr Al Basari, from Muḥammad ibn ʿAlī Al Juhary, from Al Hussein ibn Al Fadl Al Qurshi, from Ismail ibn Yahya Al Tamimi, from Sufyan Al Thawri, from Muḥammad ibn Amr, from Abū Salama, from Abū Hurrairh (may Allah be blessed with him) said: I was with the Prophet (PBUH)in the mosque and the Prophet was talking to his friends when someone enters to pray; he commences the prayer with (seeking refuge with Allah from Satan, the accursed) and then said: "All praise is for Allah—Lord of all worlds,"

Prophet heard his voice and said to him: ((Oh, man, you cut yourself off from prayer. You don't know; "in the name of Allah" is from praise. Whoever drops it, it means he drops a verse and if you left a verse that means your prayer is cut. Your prayer is not valid without saying (in the name of Allah). Whoever leaves a verse from it, his prayer is deficient))

[167] Abū Al Hussein ʿAlī ibn Muḥammad Al Jurjani reported that that Abū Bakr Ahmad ibn Ibrāhīm Al Ismaili, from Abū Bakr Muḥammad ibn Amir ibn Hisham, from Muḥammad ibn Mūsā, from Ghanim ibn Hassan,

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(1) Assessment of Reliabilty of the chain of transmitters:
The comiler's chain of narrators is very weak (Da'if); as it contains Ibn Sam'an who was distracted, and he contradicted the trustful imams, who narrated it without Basmalah, Ad-Darqtny said that it is a denied addition.
The authentification of Hadith: It was narrated by Al-Ḥiry, on the authority of Ibn Ḥabib, in the same words. (From Investigation Department in PhD, The Islamic university in Madinah, Faculty of Holy Qur'an, edited by the searcher ʿAlī Ibn Ghazy At-Twijry- and it has been edited recently by Tafseer centre).

from selim ibn Muslim Al Makky, from Nafea, from Ibn Abū mʿAlīka, from Talha ibn Ubayyd Allah (may Allah be blessed with him) said: Prophet of Allah (PBUH)said: **((Whoever drops " in the name of Allah", He drops a verse from the Holy Qur'an)).**

It is mentioned in (Umm Al-Kitab). (1)

As for the common consent:

[168] Abū Muḥammad ibn Abdullah ibn Hamed Al Wazzan reported that that Abū Bakr Ahmad ibn Ishaaq Al sabghi reported that that Abdullah ibn Muḥammad , from Muḥammad ibn Yaḥīā, from ʿAlī Al Madini, from Abdul Wahab Ibn Abdul Majeed, from Abdullah ibn ʿUthman said: Muʿāwiyah ibn Sufyan came to Al Madina and, then, prayed with people a loud prayer and he recited surat Alfatihah (Umm of the Quraan) and didn't read "in the name of Allah". When he completed his prayer, Al-Muhageron and Al-Ansar (the helpers) called him from all sides: Did you forget? Where is "in the name of Allah" when you began reading Qur'an? He, then, returned and recited "in the name of Allah". (2)

This is in Alfatihah and as for the other surahs:

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(1) Assessment of reliabilty of the chain of transmitters:
As-Siuty narrated it in (The wallflower pearis) 1/27, on the authority of Ṭalḥah as a raised (Marfu') ḥadith without His saying: "he has counted…", attributting it to Ath-Tha'aby only.
The compiler's chain of narrators is weak (Da'if); as it contains the distracted narrator Suliman ibn Muslim.

(2) The Assessment of the Reliabilty of the chain of transmitters:
Isma'il Ibn 'Ubied, an accepted narrator, is in the compiler's chain of narrators, but the chain is interrubted between him and Mu'awiah, but it was continued in other chain.
The authentification of Hadith:
It was narrated by Al-Baihaqy in (The Great Sunnan) 2/72/2410, rlying on Abdullah Ibn 'Othman Ibn Khathim in the same words.
The he said: Yaḥyā Ibn Salim, on the authority of Abdullah Ibn Khathim, on the authority of Isma'il Ibn 'Ubied Ibn Refa'ah, on the authority of his father, on the authority of Mu'awiah, the immigrants and the Partisans (Al-Anṣar), in the same words and meaning.
Ash-Shaf'y narrated it by the same chain of narrators in (Al-Um) 1/130, saying that: "This isnad (chain of narrators is stronger than the first one."
Ad-Darqatny narrated it in (Sunnanuh) 2/83/1188, on the authority of Abdullah Ibn 'Othman Ibn Khathim, on the authority of Isma'il Ibn 'Ubied Ibn Rifa'ah, on the authority of his fatrher, on the authority of his grandfather, who said that Mu'awiah Ibn Abi Sufian came to Madinah and narrated the hadith in the same words.

[169] Abū Al Qasim Al HAbūbi reported that that Abū Al Abbas Al Asam, from Al Rabei' ibn Suleiman, from Al Shafi'I, from Abdul Majeed ibn Abdul Aziz ibn Jurayj, from Abdullah ibn 'Uthman ibn Khatheem, from Abū Bakr ibn Hafs, from Anas ibn Mʿ Alīk told him: Muʿāwiyah prayed with us a loud prayer in Al Madina and recited "in the name of Allah" for the Umm of the Holy Qur'an and did not recite it for the next Surat. When he completed the prayer, Al-Muhageron called him from all sides and said: Did you forget? He, then, returned, prayed with them again and recited it in another Surat. (1)

Through Reviewing:

The Qur'anic initials are joined and disjoined.

Joined is like in Surat Al Qamar and Surat Ash shams and other.

Disjoined is like in Surat Qaf "Qaf. By the glorious Qur'an!" and "This is an astonishing thing!"

Then we review "on them" ('Alīhm) and we find it was neither joined nor disjoined. We found that the ends of verses of the Holy Qur'an are (Mim) and (NuN), a complete letter (before the end of the verse) with the Yaa before and the Kasra under the letter preceded it, the waw with (damma) (Arabic short vowel 'u') on the letter preceded it, or the ʿAlīf with (Fatha) (Arabic short vowel A) on the letter preceded it.

(1) The Assessment of reliabilty of the chain of transmitters:
The compiler's chain of narrators contains Abū Al-Qassim Al-Ḥabiby, who was criticised by Al-Ḥakim.
The authentification of Ḥadith:
It was narrated by Ash-Shaf'y in (Al-Um) 1/130, on the authority of Abdel Majid Ibn Abdel-Aziz.
Ad-Darqaṭny narrated it in (Sunnanuh) 2/83/hadith 1187, relyng on Ar-Rabi' Ibn Sulaiman in the same words, saying: "All its narrators are trustful".
Al-Hakim narrated it in (Al-Mustadrik) 1/357hadith 851, on the authority of Abi Al-Abbas Al-Aṣam, saying: It is authentic (Ṣaḥiḥ), If Imam Muslim says that, and Az-Zahaby agreed with with him.
Some scholars said It is a weak (da'if) hadith, such as Shiekh of Islam Ibn Taimiah, Az-Zulai'y, and Az-Zubaidy.
See: (Majmū' Al-Fatawah) by Ibn Taimiah 22416, (Naṣb Ar-Rayiah) by Az-Zulai'y 1/353, (The reply to the ones who claim that recitation of Basmallah out loud is one of Prophet Muḥammad's sunnah) by Az-Zubaidy.

But we found that (ʿAlīhm) is different from this and we have not seen other that the opening verse in the Holy Qur'an.

Also: Al Basmala has four cases:

It is either written to separate between surahs, at the end of surahs, or at the beginning. It was written where it was sent down and not written where it was not sent down.

If it was written for separation, it would be written between (Surat Al Anfal) and (Surat Al Tawba). If it was written for opening, it would be written in the beginning of Al Tawba. If it was written to end, it would be written at the end of "Say, ˹O Prophet, ˺ "I seek refuge in the Lord of humankind".

When these reasons were in validated, we knew that it was written where it was sent down and it was not written where it was not sent down.

In addition, we told: They were writing anything is not from the Holy Qur'an in red or yellow or green and wrote Al Basmala in black, so knew that it is from the Holy Qur'an.

Allah is the one who provides success.

Reciting it loudly in prayer is Sunnah.

The Almighty Allah said: "Read, ˹O Prophet, ˺ in the Name of your Lord Who created"

Allah commanded the Prophet of Allah Allah (PBUH)to recite Al Qur'an with "in the name of Allah" and said: "Successful indeed are those who purify themselves, remember the Name of their Lord, and pray." Whoever prays with "in the name of Allah", he has succeeded.

[170] Abū Al–Qasim Al Hassan ibn Muḥammad ibn Al Hassan ibn Jaʿfar (may Allah be merciful to him) reported that verbally that Abū Sakhr Muḥammad ibn MʿAlīk Al Saadi Bemro, from Abdul Samad ibn Al-Fadl Al Amli, from Ahmad ibn Muḥammad ibn Yahya ibn Hamza Al Hadrami, from his father, from his grandfather said: I prayed behind Al Mahdi, CʿAlīf, and he loud in "in the name of Allah" I said: what is this reciting, CʿAlīf? He said: My father narrated on the authority of his father, from his grandfather Abdullah that the Prophet (PBUH)recited: "in the name of Allah" loudly. I said: can I narrate it from you? He said: Yes.

[171] Al Hassan ibn Muḥammad Al Hassan (verbally) narrated that Abū Ahmad Muḥammad ibn Quraish ibn Sulaymān Bemro Al Rozy (in writing), from Ishaaq ibn Ibrāhīm ibn Abūd Al–TAbūri, from Abdul Razzaq, from Muammar, from Amr ibn Dinar that ibn Amr and ibn Abbas recited loudly "in the name of Allah".

[172] Al Hassan ibn Muḥammad narrated that Al Anbari, from Muḥammad ibn Abdul Salam, from Ishaaq ibn Ibrāhīmn from Al Moatamer ibn Sulaymān reported that that he heard Laith said: Atta, Taws and Mujāhid recited loudly "in the name of Allah". (1)

[173] Al Hassan ibn Muḥammad narrated that Abū Bakr Ahmad Ibn (Abdul Rahman) Al Marwazi, from Al Hassan Ibn ʿAlī ibn Nasr Al Tousy, from Abū Hatem Sahl ibn Muḥammad, from Abū Abdullah Muḥammad ibn Abdullah Al- Kuzai, from Hammad ibn Salama, from ʿAlī ibn Zayd ibn Jidan that Al-Abūdla commenced the reciting of the Holy Qur'an with: "in the name of Allah" loudly.

Al-Abūdla are Abdullah ibn Abbas, Abdullah ibn Omar, Abdullah ibn Amr, Abdullah ibn Al Zubair, Abdullah ibn Safwan, and Abdullah ibn Massoud. (2)

[174] Al Hassan ibn Muḥammad narrated that Abū Nasr Mansour ibn Abdullah Al-Asbahany, from Abū Al Qasim Al Skandrani, from Abū Jaʿfar Al Malti, from ʿAlī ibn Mūsā Al Rada, from his father, from Jaʿfar ibn Muḥammad who said: Al Muḥammad agreed on reciting loudly "in the name of Allah"; to do their missed night prayers during the daytime; to speaking well about Abū Bakr and Amr. (3)

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(1) The Assessment of reliabilty of the chain of transmitters:
Its chain of narrators is weak (Da'if); because of the weakness of Laith Ibn Abi Salym, who was criticised after collecting 'Aṭā', Ṭawoos and Mujahid.
The authentification of Hadith: It was narrated by Abi Shiebah in (The Compiler) 1/361/ hadith 4153, on the authority of Mu'tamer.

(2) The Assessment of reliability of the chain of transmitters:
As-Siuṭy narrated it in (The Wallflower Pearls) 1/21, attributing it to the compiler only, whose chain is weak (da'if); due to the weakness of Jud'an
As-Siuṭy narrated it in (The Wallflower Pearls) 1/21, attributing it to the compiler only, whose chain is weak (da'if).

(3) The Assessment of reliability of the chain of transmitters:
Its chain of narrators is weak (da'if); for the weakness of Ja'far Al-Malty.

Through this Isnad, Al–Sadeq was asked about reciting loudly: "in the name of Allah". He said: the righteous saying to be said loudly is the verse "And when you mention your Lord alone in the Qur'an, they turn their backs in aversion." (1)

[176] Al Hassan narrated that Abū Muḥammad Abdullah ibn Muḥammad ibn Mūsā ibn Ka'b Al Adl, from Al Hassan ibn Ahmad ibn Al Laith, from Yaḥīā ibn Al Ma'la Al Razy, from Abū Naim, from ʿAlīKhālid ibn Iyas, from Sa'id Ibn Abū Sa'id Al Maqbari, From Abū Hurrairh said that: the Prophet of Allah (PBUH)said: **((Gabriel came to me and taught me the prayer))**. Prophet, then, stood up and magnified Allah (saying: Allah is the Greatest) and said loudly: "in the name of Allah". (2)

[177] Al Hassan ibn Muḥammad narrated that Abū Tayib Muḥammad ibn Ahmad ibn Hamdoun, from Al Sharqi, from Muḥammad ibn Yaḥīā, from Ibn Abū Maryam, from Yahya ibn Ayoub and Nafea ibn Yazid, from Oqail, from Al Zahry said: From the prayer sunnah, it must be recited: "in the name of Allah, the most Compassionate, the most Merciful", read (Fātiḥatu'l-Kitāb), then "in the name of Allah the most Compassionate, the most Merciful " and, then, surat.

He said: The first one who left "in the name of Allah" is Amr ibn Saad ibn Al As in Al Madina. (3)

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(1) The Assessment of reliability of the chain of transmitters:
Its chain of narrators is weak (da'if) like the previous hadith.

(2) The Assessment of reliability of the chain of transmitters:
Its chain of narrators is weak (da'if); the compiler shiekh was criticised, and Khalid Ibn 'Ias was a weak (da'if) narrator.
The authentification of Hadith:
Ad-Darqandy narrated it in (Sunnanuh) 2/75hadith 1172, relying on Khalid Ibn 'Ias in the same words, and its chain is very weak (da'if); as Khalid Ibn 'Ias was a distracted narrator.

(3) The Assessment of reliability of the chain of transmitters:
The compiler's chain of narrators contains Abū Al-Qasim Al-Habiby is, who was criticised by Al-Hakim.
The authentification of Hadith:
From Ibn Abi Maryam like that: "It is a sunnah in prayer to recite "in the name of Allah the most Compassionate, the most Merciful", then recite Al-Fātiḥa, then recite "in the name of Allah the most Compassionate, the most Merciful", then recite another Surah. Ibn Shihab recited an other Surah with Al-Fātiḥa, opening each one of them with "in the name of Allah the most Compassionate, the most Merciful", and he said: " 'Amr Ibn Sa'id Ibn Al- 'Aaṣ was

I use my father's quote as an expedient to consider "in the name of Allah" as a verse from Al-fātihah and recite it loudly in the prayer.

[178] Professor reported that that Abdullah ibn Hamed Al Wazzan told that Muḥammad ibn Al Hussein ibn Hassan ibn Al-Khʿ Alīl Al Qattan told that Kotn ibn Ibrāhīm narrated that Hafs said that Ibrāhīm narrated to me on the authority of Sa'id ibn Abū Arouba, from Al Hajaj ibn Al Hajaj from Qtada, from Anas ibn Mālik said: I prayed with the Prophet of Allah (peace be upon him), Abū Bakr, Amr and 'Uthman and I did not hear anyone of them said " in the name of Allah the most Compassionate, the most Merciful". (1)

[179] Abdullah ibn Hamed reported that that Muḥammad ibn Ismail Al Farsi reported that that Yazid ibn Ahmad ibn Yazid Abū Amrn from Muḥammad ibn 'Uthman, from Sa'id ibn Basheer, from Qtada, from Anas that the Prophet of Allah (peace be upon him), Abū Bakr, Amr and 'Uthman was not saying it loudly and say: "in the name of Allah" in lower voices. (2)

It is known from this Hadith that he did not deny that this verse is from Surat Al-fātihah, but it is not said loudly. And he meant from his saying: ((they don't say it loudly)): Meaning that they do not overstate in loudness, and he did not mean to say it in lower voices. It is established by:

[180] Abū Al Qasim Al Hassan ibn Muḥammad Al HAbūbi reported that that Abū Zakarīyā Yaḥīā ibn Muḥammad ibn Abdullah Al-Anbary reported that that Muḥammad ibn Abdel Al Salam Al Warraq and Abdullah ibn Muḥammad ibn Abdel Al Rahman, from Ishaaq ibn Ibrāhīm Al Handhaly, from Yaḥīā ibn Adam told that Shareek reported that on the authority of Sʿ Alīm Al- Aftas, from Sa'id ibn Jubair, from Ibn Abbas Said the Prophet of Allah (peace be upon him), was saying: "in the name of Allah" in a loud

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the first one to recite "in the name of Allah the most Compassionate, the most Merciful" secretly in Madinah.

(1) The Assessment of reliability of the chain of transmitters:
The compiler's chain of narrators contains: Qutn Ibn Ibrahim, an honest man who got confused, and Abdullah Ibn Ḥamid Al-Wazan, who was not mentioned in invalidation or rectification.
The hadith was proven in (AṢaḥiḥin) and from other chains on the authority of Qutadah.

(2) The Assessment of reliability of the chain of transmitters:
The compiler's chain of narrators is weak (da'if) as it contains Sa'id Ibn Beshr, a weak narrator who used to narrate rejected (Munkar) hadiths on the authority of Qutadah, like this hadith.

voice and stresses it, so polytheist mocked him with clapping and saying Mention the God of the Yamama - they mean Musilama - and they call him Al Rahman.

So Allah sent down "Do not recite your prayers too loudly" so the idol worshippers hear you and mock "or silently," So your friends can not hear you and "but seek a way between". (1)

They also used the following as evidence.

[181] Abdullah ibn Hamed Al-Asbahany reported that that Muḥammad ibn Jaʿfar Al-Mutairi told that Bishr ibn Matar, from Sufyan, from Ayoub, from Qtada, from Anas that the Prophet of Allah (peace be upon him), Abū Bakr and Amr was commencing their reciting with: "All praise is for Allah, the lord of all worlds". (2)

Because they were commencing the prayer with Surat Al Hamd (Al fatihah) and used this verse for all surahs as you say I recited Surat Al Hamd and Al Baqarah.

However, the right sayings we have told is judging these two Hadith and others.

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(1) The Assessment of reliability of the chain of transmitters:
The compiler chain of narrators contains: Abū Al-Qassim Al-Ḥabiby, who was criticised by Al-Hakim, Shurik An-Nukha'y, a trustful man but he used to make mistakes in memorization. The hadith is proven in A Ṣaḥiḥin, and other chainsfrom Sa'id Ibn Jubair, on the authority of Ibn Abbas, but this narration has no clear mention to the Basmalah.

(2) The Assessment of reliability of the chain of transmitters:
All the narrators of the compiler are trustful and reliable except Abdullah Ibn Ḥamid Al-Wazan, who was not mentioned in invalidation or rectification.
The hadith was proven in Ṣaḥiḥain and other chains on the authority of Qutadah.
It was narrated by Ash-Shafi'y in (Musnaduh)1/261 number209, by Al-Ḥamidy in (Musnaduh) 2/308/hadith 1233, ʾAḥmad in (Musnaduh) 19/137/hadith 12084, and by Ibn Majah in the book: Doing Prayer, chapter: The opening of prayer, 1/167/hadith813, and by Ibn Al-Jarūd in (Al-Muntaqy) 1/55/hadith 182, and by al-Baihaqy in (Assunnan Al-Kubra): "The Great Sannan"2/75/hadth 2417, relynig on Sufian, on the authority of Ayūb, on the authority of Qutadah, on the authority of Anas.

Success is only from Allah. (1)

(1) Legal ruling of recitation of Basmalah out loud or in low voice:
There is no dispute among scholars that Basmalah is recited in low voice in the "Sery" secret prayer, as well as, reciting Qur'an in low voice in the secret prayer (the sery prayer); as it is not proper to recite Qur'an in low voice but reciting Basmalah out loud; so it is a sunnah to recite Basmalah in whesper in the secret (Sery) prayer.
But the scholars differed in the way of reciting Basmalah in the out loud (Jahry) prayer into four sayings or opinions:
The first saying: Recitation of Basmalah loudly in reciting Surat Al-Fatiḥah in the Jahry prayer is not a sunnah.
This opinion is in line with the doctrines of Imam Malik, Imam Abū Ḥanifah and Imam Aḥmad Ibn Ḥanbal, moreover, some mentioned that Basmalah is a fad (Bed'ah), which is narrated on the authority of Abi Bakr, 'Omar, 'Othman, 'Ali, Ibn Mas'ūd, 'Ammar Ibn Yasser, Ibn Az-Zubair and Ibn Abbas. It was also narrated by Al-Ḥakam, Abi 'Ubaid, Al-Awza'y, Ath-Thawry, An-Nakh'y, Ḥammad and Al-Mbarak.
The Explanation of the meanings of the effects 1/199, The Explained "Al-Mabsūt" 1/15, The Excelence of doings "Bada'a As-Sna'a" 1/203, The Selected "Al-Muntaqa" 1/150, The beginning of the Mujtahid 1/240-241, The Laws of The Legal Rules P.75,
Al-Malikiah say that recitation of Basmalah in the obligatory prayer is not a sunnah, but it is permitted in suannah prayer and Nafilah, (Al-Mustaw'ib) 2/139, (The Victory) "Al-Intesar" 2/139, (Al-Ifṣah) 1/276, (Al-Mughny) 2/149, (Al-Majmū')3/301, (Nail Al-Awṭar)1/762.
The second saying (openion): It is a sunnah to recite Basmalah in loud in the Jahry prayer: It is the doctrine of Shafi'iah, and narrated with the Ḥamabilah, and it was narrated also on the authority of Abi Bakr, 'Omar, 'othman, Alī, Ibn Abbas, Ibn Az-Zubair, and 'Omarah Ibn Yasser in another narration. And It was narrated by Ubai Ibn Ka'b, Ibn 'Omar, Abī Qutadah, Abī Sa'id, Qaiss Ibn Malik, Abī Huraīrah, Abdullah Ibn Abī Awfy, Shadād Ibn Aws, Abdullah Ibn Ja'far, Al-Ḥusayn Ibn Ali and Mu'āwiah. It was narrated on the authority of Sa'id Ibn Al-Musaib, Ṭawoos, 'Aṭa', Mujahid, Abi Wa'il, Sa'id Ibn Jubair, Ib Sirin, 'Ikrimah, Ali Ibn Al-Ḥusayn, Salim Ibn Abdullah, Muḥammad Ibn Al-Munkadir, Makḥūl, Az-Zuhary, Ibn Qlabh, Abdullah Ibn Meghfil, Allaith Ibn Sa'd and Isḥaq Ibn Rahwaih.
Al-Um1/93, Al-Awsaṭ "The Mediator" 3/125, Al-Ḥawy Al-Kabir "The Big Container", Nukat Al-Masa'il P.118, At-Tahzib2/94, Al-Aziz 2/495, Al-Majmu' "The collected" 3/298, Iḥkam Al-Aḥkam P.180, Ḥeliat Al 'Olamma' 2/85, Sharh Assunnah "The Explanation of Sunnah" 3/45 and Kifaiat Al "khiar P.172.
The Third saying (opinion): Reciting Basmalah (In whisper) before Al-Fatiḥah in the Jahri prayer is prefered except in some cases, when it is more benificial to recite it out loud.
This is a narration from Al-Ḥanabilah (Ibn Ḥanbal's students), and it was chosen by Ibn Taimiah.
Al-Furu' "The Branches" 1/413, Al-Mubdi' 1/436, Al 'Inṣaf "Fairness" 3/434, Majmu' Al-Fatawah 22/407, Al-Akhbar Al 'ilmiah "The sceintific news" P.77.
The Fourth saying (Opinion): The Muslim may choose freely between: Reciting Basmalah out loud or in low voice (secretly) in the Jahriah (out loud) Prayer.
This hadith was narrated on the authority of Ibn Abi Lailah, Al-Hakam and Isḥaq.
Aḥkam Al-Qur'an "The Qur'an Rules" by Al-Jaṣaṣ 1/16, Al-Awsaṭ "The Mediator" 3/129, Al-Majmū' "The Collected" 3/300 and Nail Al-awṭar 1/764.

God Almighty says: #(Qur'an 1:2)) All praise is for Allah)

This is a praise that Almighty Allah praised himself as an instruction to his creation, the term is a predicate noun and its meaning is order, construed as saying Alhamdulillah (All praise is for Allah).

Ibn Abbas (May Allah be pleased with him) said: The meaning is thanks be to God, which is that he has made his creation so they praise him. Praise is the contrary of dispraise.

Ibn Al-Anbary said: praise is an anagram as the word alliterated to applause when you say: Gbz (pull)\Gzb (attract)-dab(lizard)\bda (ovulate).

Scholars differed in opinion with the meaning of praise and thankfulness:

Some of them said: (praise) is to appreciate someone of his commendable deeds. As you say: I praised this man for his generosity, breed, knowledge, courage, etc but thankfulness: means to thank someone for his favor or not. So, praise is to thank him for what he is and thankfulness is to thank him for what he does. Praise may be placed instead of thankfulness, as you say: I praised him for his favor and you can say I thanked him.

On the contrary, we don't use thankfulness instead of praise. You can't say: I thanked him for his knowledge and patience. So, praise is more comprehensive than the word thankfulness. That's why Almighty God mentioned and commanded it.

The meaning of the verse: praise be to Allah for his fairest names and high attributes on his beautifully made and kindness to his creation.

It's said: Praise be to God by tongue in word. Almighty says:

"And say, All praise is for Allah, who has never had any offspring"

And says: "Say, O Prophet, praise be to Allah, and peace be upon the servants He has chosen."

When Allah mentioned gratitude, it's about works in deed "Work gratefully, O family of David".

It's said: Praise be to Allah for what He gives (his favor) and thank Him for what He grants blessings.

It's said: Praise be to Allah for His outward and inward blessings.

"How he showered you with His blessings, both outward and inward"

It's said: "praise be to Allah" is the beginning and gratitude is a reward. God only knows.

[182] Al-Hasan ibn Muḥammad ibn Ja'far Al-Naisabory, in word, reported on the authority of Ibrāhīm ibn Muḥammad ibn Yazid Al-Nasfi, from Muḥammad ibn ʿAlī Al-Tirmithi, from Sulaymān ibn Abbas Al-Hashemy, from Abdelrazeq, from Moammer, from Qtada, from Abdallah ibn Amr, from God's messenger said: **"praise be to God" is the beginning of thanksgiving, for the man who does not praise God has not thanked Him**. (1)

[183] Al-Hasan ibn Muḥammad reported on the authority of Abū Al-Abbas Ahmad ibn Haroon Al-Faqih, from Abdullah ibn Mahmoud Al-Saady, from ʿAlī ibn Hogr, from Shouaib ibn Safwan, from Mufaddal ibn Fadala, from ʿAlī ibn Zayd, from Yusuf Ibn Mahran, from ibn Abbas (May Allah be pleased with him) said **" he was asked about {praise be to Allah}?he said: it's the thanksgiving word of the people of paradise"**. (2)

The readers differed in Almighty Allah says: "praise be to Allah"

The commoners read it with dammah, Arabic short vowel u, on the subject and the predicate is thereafter.

It's said with anastrophe: God to be praised.

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(1) The Assessment of Reliability of the chain of transmitters:
I did not find some of its narrators, and others were criticised.
The authentification of Hadith:
As-Siuṭy said, in (Tadrib Ar-Rawy) 1/51: It was narrated by Al-Khaṭaby in (Ghrib Al-Hadith) "THe Strange Hadiths", and Ad-Dilmy in (Musnad Al-Firdaws), with a chain of trustful narrators, but it is a disconnected (Munqati') hadith.
Al-Albany said, in (Da'if Al-Jami' Aṣ-ṣaghir) 3/113 (2789): Its chain of narrators is weak (Da'if).
The chain of narrators of the compiler is weak (Da'if); due to the disconnection or gap between Qutadah and Abdullah Ibn 'Amr.
It was narrated by Abdul Razzaq in (Al-Muṣanif) "The Compiler" 10/424 (19574)
And from Al-Khaṭāby in (The Strange Hadiths) 1/345, Al-Waḥdy in (Al-Basiṭ) "The Simple", and Ad-Dilmy in (AlFirdaws) 2/155 (2784), As-Siuṭy in (Al-Jami' Aṣ-ṣaghir) 3/418, and in (The Wallflowers Pearls) 1/34.

(2) The Assessment of reliability of the chain of transmitters:
The chain of narrators of the compiler is weak (da'if); because of the weakness of Mufaḍal Ibn Fuḍalah, Ibn Jad'an, and Ibn Mhran, and it has no other chain. And Allah knows the best.

Haroun ibn Mūsā Al-Mʿalīky Alatky Alawar and the vision of Ibn Al-Ajjaj with accusative on letter d to be suppressed as I praise the praise, because praise is an infinitive and we don't make it in dual or plural.

Al-Hasan Al-Basry read it with kasra, follow kasra with kasra.

Ibrāhīm ibn Abū Abla (Al-Shami) read it with dammah on letter d in Alhamd (praise) and letter L, follow dammah with dammah.

Almighty God said: «Lord of the Worlds»:

Zayd ibn ʿAlī read: "Lord of the Worlds" by accusative upon praise, and Abū Zayd Said ibn Aws al-Ansari said in the sense: praise of Allah the Lord of the Worlds.

The rest read: "Lord of the Worlds" (by Kasra on letter k in Mālik (Lord) i.e., the Creator of all creation, their master, their owner, and their caretaker.

And the Lord is in the sense of: The master, Allah the Almighty said: "Mention me in the presence of your master " i.e., "with your Allah."

Al-Ashi said:

And one day the owner of Kinda and his son and the owner of Maad between Khabt and Arar

It is in the sense of owner.

The Prophet said (may peace be upon him) to a man**: ("You are the owner of a camel, or a sheep owner?"). He said: "From that entire God has come to me, more and more and better.** (1)

Tarfah said:

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(1) Imam ʾAḥmad narrate in Musnaduh 3/374 15887, and Abū Dawūd in the book of Allinas "The Clothes" 4063, and At-Termidy narrated it in the book: The Righteousness and the Relationship 2006 ,and An-Nassa'y narrated in the book: The Ornament, chapter: What are prefered of clothes and what are disliked.
Al-Hakim narrated in (Al-Mustadrik) 1/24, on the authority of Abī Al-Aḥwas, on the authority of his father, who said: "I came to the Prophet in a low-cut dress, meaning: a bad dress that is not appropriate for someone who is rich. So Prophet Muḥammad (pbuh) said to him: "Do you have money?" He said: "Yes" The Prophet said: "From what money?" Meaning: What are the types of money that you own? The man replied: "Allah has given me camels, sheep, horses and slaves."The Prophet (pbuh) said: "If Allah gives you money, let the effect of God's grace and honor be visible on you."
Al-Hakim said: It is an authentic (Ṣaḥiḥ) hadith, and Az-Zahaby said that, too. And Al-Al-bany said it is an authentic (Ṣaḥiḥ) hadit in (Ṣaḥiḥ Sunnan At-Tirmidy) 2/194.

Like the bridge of Rumi, her owner swore, that be surround her sides even it will be built by the brick.

Al-Nabighah said:

If you are the Lord of defenders in Hazwa, they will be hurt by your inoculation what they have been afflicted with.

And it is in the sense of the companion. Abū Dhu'ib said:

The owner of the dogs gets terrible and disgusting eggs with feathers

In other words, means the educator. Arabs says: an owner who own and owning, he is an owner, such as: nurturing.

The poet said:

(Oh Lord, who it comes from the good, that if he does the good, he increases and completes).

It may be in the sense of the reformer of the thing. the poet said:

They were as foolish as ghee if its fat was extracted at Adym in it not repaired

That is: unrepaired.

Al-Husaynibn Al-Fadl said: The Lord is the constant without proving anyone. It is said: Lord in the place, reside in and reside if he resides.

In the hadith: He used to seek refuge in God from the poverty of a breeder or a responding.

The poet said:

Reside in a land that the sheep have not skipped

It is the choice, because the speakers unanimously agreed that Allah the Almighty is still Lord.

[184] I heard Abū Al-Qasim ibn habib say: I heard my father say: Abū Bakr (Muḥammad ibn Mūsā) al-Wasiti was asked what it means: Lord?

He said: He is the Creator of the beginning, the Educative at the midday, and the forgiveness of the end.

The creature is not told: He is the Lord, defined by the definition tool (The), but is said in addition: He is such a Lord, because He has no all but God the Almighty, and (The) is indicative of the whole.

As for the worlds: they are the collection of a world, which has no one to pronounce it, such as the anam, the groups, the army, and so on.

They differed in its meaning:

[185] Abū Al-Qasim Al-Hasan ibn Muḥammad ibn al-Hasan reported that that ʻIshaaq ibn Sa'ad ibn Al-Hasan ibn Sufyan reported that from his grandfather, from Abū Nasr Laith ibn Muqatl, from Abū Moaadh Al-Fadl ibn ʿAlīKhālid, from Abū ʻIsma Nuh ibn Abū Maryam, from Al-RAbū' ibn Anas, from Shahr ibn Houshab, from Abū ibn Ka'ab who said: 'The worlds are the angels, and they are eighteen thousand angels, of whom four thousand five hundred are angels in the East, four thousand five hundred angels in The West, and four thousand five hundred angels in the third side of the world, and four thousand five hundred angels in the fourth side of the world, With each of the king of helping angels what only Allah the Almighty knows their number, and behind them is a white land like marble, the width of which is the march of the sun for forty days, the length of which is known only to Allah the Almighty and filled with angels, they are told: SpirituʿAlīsts, they have a voice of praise and cheering, if the voice of one of them is revealed to the people of the earth from the horror of his voice, they are the worlds, ending them to the bearer of the throne. (1)

Abū Moaadh Al- Nahawi said: They are the sons of Adam.

Abū Al-Haytham ʿAlīKhālid ibn Yazid said: They are the fairy and the men, for he said: "so that he may be a warner to the whole world" It is a novel by Atiyah Al-Awfi and Sa'id ibn Jubeir, about Ibn Abbas.

Al-Husaynibn Al-Fadl said: The worlds: the people, and he protested by saying: " Why do you ⌜men⌝ lust after fellow men"

Al-Ajajj said:

He indicated to this world

Alfarraa said, Abū 'Ubaydah: It is what makes sense and they are four nations: angels, men, fairy, devils, animals are not told a world.

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(1) The Assessment of reliability of the chain of transmitters:
It is a fabricated (Mawdu') hadith; its weakness comes from Abu 'Asmah Noah Ibn Abi Mariam, who was accused of being a liar in narration. And Allah knows the best.
It was mentioned in (The wallflower pearls) 1/37, rlying on the compiler only.

It is derived from science.

The poet said:

As soon as [I saw and not] heard of their ideals in our world.

Abdelaziz ibn Yahya Al-Kinani said: They are the ones who are likely to be raised from creation.

Abd Al-Rahman ibn Zayd ibn Aslam said: They are mercenaries.

AL Nadr ibn (Shmeel) said: It is the name of the great plural.

Ibn Al-ZAbū'ari said:

I found you, Muḥammad, infallible to the world from the catastrophic torment.

Abū Amr ibn Al-Alaa said: They are the spirituʿAlīsts.

It is the meaning of Ibn Abbas's saying: Everyone who has a bear soul is reside on earth.

Sufyan ibn Ayina said: It is all the different things.

Jaʿfar ibn Muḥammad Al-Sadiq said: The worlds: the people of paradise, the people of fire.

Al-Hassan, Mujāhid, and Qatada said: He is all creatures.

They use the verse of Almighty Allah as an expedient: "Pharaoh asked, "And what is 'the Lord of all worlds'?" * Mūsā replied, "ʿHe isʾ the Lord of the heavens and the earth and everything in between, if only you had sure faith"

It is the choice, and its derivation from this saying is from science and sign; for their appearance and for the appearance of the effect of constituting in them.

Then they differed in the amount of their number and how they were:

Al- Sa'id ibn Almousaib said: Allah the Almighty has thousand worlds, six hundred in the sea and four hundred on land. (1)

(1) Al-Baghawy mentioned it in Ma'alim At-Tanzil "The revelation signs"1/52, and Ibn Kathir narrated it in The Interpretation of the Great Qur'an 1/209.
This narration was raised (Marfu') from Jabir Ibn Abdullah, on the authority of 'Omar, may allah be pleased with him, who said: "I heard the Prophet (Pbuh) saying: "Allah created a thousand of nations, six hundred in the sea, four hundred on earth...".

El-Dahak said: there are three hundred and sixty worlds barefoot and naked (prepuce), they don't know who their creator is and there are sixty worlds wear clothes.

Wahb said: Allah the Almighty has eighteen thousand worlds, the architecture in devastation like a tent in the desert.

Abū Sa'id Al-Kudari said: God Almighty has forty thousand worlds; the world from its east to its west is one world. (1)

Muqātil ibn Ḥayyān said: worlds are eighty thousand, forty thousand on land and forty thousand in the sea. (2)

Muqātil ibn Sulaymān said: if I explained worlds, I will need thousand folders, each folder consists of thousand papers.

Kaab Al-Ahbar: The number of the world cannot be estimated by anyone but God the Almighty, Allah, The Almighty, said "And none knows the forces of your Lord except He.» (3)

#" The Most Compassionate, Most Merciful, Master of the Day of Judgment" (Qur'an 1:3/1:4)

Reading was differed in ten aspects:

It was narrated by Ibn 'Uday in (Al-Kamil) "The Perfect" 6/2249, by Ibn Ḥaian in (Al-Majrūḥin) 2/256, by Abū Al-Shiekh in (Al- 'Azamah) "The Greatness" 4/1428 (938), 5/1783), by Al-Baihaqy in (Shu'ab Al-Iman) 7/234 (10132, 10135), and by Al-Khaṭib in (The History of Baghdad) 1/217, relying on 'Ubaid Ibn Waqid Al-Qaissy, on the authority of Muḥammad Ibn 'Isa Ibn Kissan, on the authority of Muḥammad Ibn Al-Munkader, on the authority of Jabir , may Allah be pleased with him.

(1) It was narrated by Al-Qurṭuby in Al-Jami' Li Aḥkām Al-Qur'an "The Collector of the Rules of Qur'an" 1/120. And Ibn Kathir mentined it in The Interpretation of the Great Qur'an 1/210.

(2) It was narrated by Al-Qurṭuby in Al-Jami' Li Aḥkām Al-Qur'an "The Collector of the Rules of Qur'an" 1/121, and by Al-Baghawy in Ma'alim At-Tanzil "The Signs of Revelation" 1/52.

(3) It was narrated by Al-Baghawy in Ma'alim At-Tanzil "The Signs of Revelation" 1/53, as well as Ibn Kathir mentined it in The Interpretation of the Great Qur'an 1/210.
The Benefit:
It was mentioned in the interpretation oof Surat An-Naml, after stating some stories about the queen of Saba' with Prophet Sulaiman (Pbuh); such stories were taken from the narrations of the people of the Book, such as the narrations of Ka'b and Wahb, may Allah forgive them, as they transmitted many strange, weird and odd news and scripts from Bany Israil, while Allah the Almighty has revealed to us the most apparent and eloquent Book; thankfully.

Mālik (Master) with letter Alf in Arabic (a) and Kasra on Kaf, letter in Arabic, (k) on the adjective, it's the reading of the prophet, Abū Bakr, Omar, ʻUthman, ʿAlī, Talha, Al-Zubair, Saad, Abdelrahman ibn Awf, ibn ibn Masoud, Ubayy ibn Kaab, Moaadh ibn JAbūl, Abdullah ibn Abbas, Abū Dhar, Abū Hurrairh, Anas, and Muʿāwiyah (May Allah be pleased with them).

From the followers and their followers: Omar ibn Abdelaziz, Muḥammad ibn Shihab Al-Zuhari, Alqama ibn Qais, Al-Aswad ibn Yazid, Abū Abdelrahman, Al-Salamy, Sa'id ibn Jubair, Abū Razin, Ibrāhīm, Talha ibn Mosarref, Asim, Issa ibn Omar Al-Hamdani, Shayban ibn Abdelrahman, ʿAlī ibn Saleh ibn Hai, , Ibn Abū Laila, Abdullah ibn Idris, ʿAlī ibn Hamza Al-Kasai, Khalaf ibn HiSham Al-Bazzar, Al-Hassan ibn Abū Al-Hassan Al-Basry from the people of Basra, Abū Rajaa Al-Otardy, Muḥammad ibn Sirin, Bakr ibn Abdullah Al-Mazny, Qtada ibn Doama Al–Soudosy, Yahya ibn Yamar Al-Ghatfany, Issa ibn Omar Al-Thaqafy, Salam ibn SʿAlīm Al-Mundhir, Yaqoub ibn Ishaaq, Al-Hadramy, Ayoub ibn Al-Mutawakil, Abū Ubayyda Moammer ibn Almathny Al-Teimy, Sa'id ibn Masaada Al-Akhfash, Khālid ibn Maadan, El-Dahak ibn Mozahem (May Allah have mercy upon them). (1)

[186] Abdullah ibn Ḥamid ibn Muḥammad reported that that Ahmad ibn Muḥammad ibn Al-Hasan reported that: Muḥammad ibn Yahya reported on the authority of: Abdelrazzaq, from Moammar, from Al-Zuhary, from Ibn Almousaib.H.

]187] Ahmad ibn Muḥammad ibn Muḥammad ibn Ibrāhīm reported that that Muḥammad ibn Muḥammad ibn Khalaf Al-Attar reported on the authority of Al-Mundhir ibn Al-Mundhir Al-Farsi, from Haroun ibn Hatem, from Isḥaaq ibn MansourAl-Asadi, from Abū Isaaq Al-Khamisi, from MʿAlīk ibn Dinar, from Anas (May Allah be pleased with them) said I heard the prophet (Peace be upon him), Abū Bakr, Omar, ʻUthman, and ʿAlī reading "Master of the Day of Judgment" (2)

(1) The Assessment of reliability of the chain of transmitters:
The compiler of the chain of narrators was not mentioned in invalidation or rectification, while its other narrators are trustful.

(2) The Assessment of reliability of the chain of transmitters:
It was narrated by Ibn ʻUday in (Al-Kamil) 3/73, and by Ibn Abi Dāwūd in (Al-Maṣahif) p.104, relying on Abi Isḥaq Al-Ḥamisy, on the authority of Malik Ibn Dinar.
The authentification of Hadith:

[188] Abūl Abbas Ahmad ibn Muḥammad ibn Muḥammad Al-Adl said Abūl Abbas Al-Asam reported on the authority of Ibn Abd Al-Hakam, from Ayoub ibn Suwaid Al-Hamiri, from Yūnus ibn Yazid, from Ibn Shihab, from Anas ibn Mʿalīk that the prophet (Peace be upon him), Abū Bakr, Omar, ʻUthman, and ʿalī reading "Master of the Day of Judgment" and the first who read it "The Owner of the Day of Judgment" is Marwan ibn Al-Hakam. (1)

Mlek (Owner) without letter (a) and with kasra on letter (k), as an adjective also and it's the reading of Zayd ibn ThAbūt, ibn Omar, Abū Al-Darda, and Al- Meswar ibn Makhrama.

Among the followers and their followers: Urwa ibn Al-Zubayr, Abū Bakr ibn Amr ibn Hazm, Marwan ibn Al-Hakam, his son Abd Al- Mʿalīk, Abdelrahman ibn Hormuz Al-Araj, Abūn ibn ʻUthman, Abū Jafaar Yazid ibn Al-Qaqaʿ, Shaybah ibn Nasah, Nafea ibn Abū Nouaim, Mujāhid, Ibn Kathir, Ibn Muhaisen, Hamid ibn Qais, Yahya ibn Wathab, Hamza, Muḥammad ibn Sirin, Abdullah ibn Aoun, Abū Amr ibn Al-Ala, Amr ibn Maymoon, and Abdullah ibn Amer Al-YahsAbū.

It was also narrated from the prophet (Peace be upon him), ʻUthman, and ʿalī (May Allah be pleased with them). (2)

The narration of the compiler is weak (da'if); decause of the weakness of Abi Isḥaq Al-Ḥamissy, and it contains other narrators whom I did not find. It has another chain of narrators relynig on Anas, it will be mentioned in the next hadith.

(1) The Assessment of reliability of the chain of transmitters:
The chain of nattators of the compiler is weak (da'if); because of the weakness of 'Ayūb Ibn Sūid Ar-Ramly, and Allah knows the best.
The authentification of Hadith:
It was narrated by At-Termidy in the book of Recitations, chapter: The Fatiḥah of the Book (2928), Ibn Abi Dāwūd narrated it in (Al-Maṣahif) p. 103, relying on Ayūb Ibn Sūid, while Ali, may Allah be pleased with him, was not contained in this chain.
At-Termidy said: This is a strange (gharib) hadith, we did know it from Az-Zuhary, on the authority of Anas Ibn Malik except from the hadith of Shiekh Ayūb Ibn Sūid Ar-Ramly.

(2) It is the recitatioon of the rest of the seven reciters: Nafi', Ibn Abi Kathir, Abi 'Amr Ibn Al 'alla'' Ibn 'Amer and Ḥamzah:
Some reciters recited it: "Malik Yawm Ad-Din", while others recited it as: "Mālik", and both of them are authentic (Ṣaḥiḥ) in the Seven.
See: (The Seven) by Ibn Mujahid (p.104), (Al-Mabsūt in the ten recitations) by Ibn Mahrān Al-Aṣbahany P.86, and (At-Taisir) by Ad-Dany (P.27).

[189] Ibn Hamdawaya reported that on the authority of Ibn Ayoub, from Ibn Hamid from Ibn HAbūb, they both said Al-Karzi, from Abū Hafs Omar, from Al-Rafa, from ʿAlī ibn Abdelaziz , from Abū Ubaid, from Yahya ibn Sa'id Al-Umawi, from Abd Al-MʿAlīk ibn Jurayj, from Abdullah ibn Abū MʿAlīka, from Om Salama (May Allah be pleased with her) that The Messenger of God(PBUH)used to interrupt his recitation: " In the Name of Allah—the Most Compassionate, Most Merciful *All praise is for Allah Lord of the Worlds * The Most Compassionate, Most Merciful* Master of the Day of Judgment" (1)

Melk (ownership) with asserting letter (L) and kasra on the adjective too and it's the narration of Al-Husaynibn ʿAlī Al-Jaafi and Abdelwarith ibn Sa'id Al-Tanurion the authority of Abū Amr.

MʿAlīk (Master) with letter (a) on accusative letter (k) as vocative and it is the reading of Al-Amash, Muḥammad ibn Al-Samie and Abd Al-MʿAlīk Qadi Aljond.

It's narrated that the prophet (PBUH)said in his battles (O owner of the Day of Judgment).

Melk (Sovereign) with letter (a) on accusative letter (k) as a vocative too and it's the reading of Atya ibn Qais.

MʿAlīk (Master) with letter (a) and dammah on letter (k) with the meaning He is the Master and it's the reading of Awn Al-Aqili.

Molk (ownership) with dammah on letter k without a, and it's the reading of Abū Haywa Shareh ibn Yazid.

MʿAlīk (Master) by leaning and eloquent lying and it was narrated by Yahya ibn Yamar.

Ayoub Al-Sakhtani is between tilting and exaggeration.

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(1) The Assessment of reliability of chain of transmitters:
All chains of narrators are authentic (Ṣaḥiḥ), and it was judged as (Ṣaḥiḥ) hadith by Al-Ḥakim and Az-Zahaby, and Ad-Darqaṭny said: Its chain of narrators is trustful. And At-Termidy said: This hadith is broken (Maqtu') and strange, and this was the judgment of 'Abu 'Ubaid. It was narrated in the same words by Yaḥyā Ibn Sa'id Al-Amawy and others, on the authority of Ibn Jurij, on the authority of Ibn Abi Malikah, on the authority of 'Um Salammah, and its chain of narration is not connected (Mutaṣil); as Al-Laith Ibn Sa'd narrated this hadith, on the authority of Ibn Abi Malikah, on the authority of Ya'ly Ibn Mamlik, on the authority of 'Um Salammah, who described the recitation of the Prophet a litter by litter, and the narration of Al-Laith is more authentic (Ṣaḥiḥ).

It was also narrated on the authority of Qutayba ibn Mahran from Al-Kisai.

"King of the Day of Judgment": Mlk (King) with accusative on (L) and (k) without a on the verb, it's the reading of Al-Hasan and the Choice of Abū Haneifa and it was narrated on the authority of Abū Haywa and Yahya ibn Yamar.

The difference between {Master} and {king}:

Some said: they have the same meaning as: content\contented – careful\ cautious- pleasant\pleasing.

Others differentiate between them:

Abū Ubayyda, Al- Asmai, Abū Hatem, Al-Akhfash, and Abū Al-Haitham said (Master) is comprehensive, broaden and more praising. You don't see that it's said, Allah is the master of birds, animals, monsters and everything. You can't say: the king of everything, but we say Lord of People.

They said: He isn't the owner of anything unless he possesses it, and may be the king doesn't own it: as they say the King of Arabs, Greeks and non-Arabs.

They also said: The Master comibnes verb and noun.

Some people said: {Master} increases the good deeds (they interpreted the saying of the prophet: {Whoever recites a letter from the Book of Allah, he will be credited with a good deed, and a good deed gets a ten-fold reward}.

Abū Ubayyd said: We choose {King} because it was said that the narrators from the saying of the prophet (PBUH)is more reliable. Most of the people of knowledge read it as this and it's more correct with this meaning. Allah the Almighty said "Exalted is Allah, the True King!" - "the King, the Most Holy"» - the Master of humankind»- "Who does all authority belong to this Day? To Allah" and doesn't say who does all the ownership belong to this day.

Ownership: own is the infinitive of it only.

Ownership is suitable for the owner. It's said: he owned a thing, owns, and ownership so he is the master and king, and he possessed a thing, possesses, and a possession is owned by the king only.

They are two correct eloquent languages, and their meaning: Lord, because Arabs say: The lord of the house, the slave, and the estate with the meaning

that he is the owner. They don't differentiate between their sayings: his lord, owner, and king.

Among our companions are those who said: Master or king is the one who is able to create objects from non-existence to existence and only God the Almighty is able to do so.

The prophet (PBUH)also said: (There is no owner but God the Almighty). (1)

As for someone else, he is called king and master metaphorically and what is meant by this is he is authorized to determine it.

Abdelaziz ibn Yahya said: the owner is competent of what he owns special for him and its benefits belong to him but king who obtains something and seizes it and spends it as he wants. Arab says I took control of affairs and I hold the kneading, means I tightened it, and the woman possessed a property.

The poet said:

Jibreel is the trustworthy of God, make him king over it.

The meaning of the Almighty saying "Master of the Day of Judgment":

Ibn Abbas, Al-Sodai and Muqātil said: Judge of the Day of Judgment, the evidence is the Almighty saying "That is the Straight Way "the right Judgment.

Aḍ-Ḍaḥḥāk and Qtada: religion: the recompense means: when Allah judge the people with their deeds. "Will we really be brought to judgment?" the meaning is accounted. (2)

LUbayyd said:

(1) It was narrated by Al-Bukhary, the book: Al-Adab, chapter: The most hated names to Allah 05, 6206, and by Imam Muslim in the book: Al-Adab, chapter: the prohibition of naming by the owner of possessions 2143, and At-Termidy narrated it in the book: Al-Adab, chapter: what is disliked of the names 2837, on the authority of Abi Hurairah,who said: Prophet Muḥammad said: "The most deceitful name to Allah is a man called the king of property", and Muslim added: "There is no owner but Allah the Al-Mighty".

(2) It was narrated by Abdel Razaq in The Interpretation of Qur'an 1/37, on the authority of Mu'amer, on the authority of Qutadah, and it was mentioned by Al-Waḥidy in Al-Basiṭ "the Simple" 1/311 on the authority of Qutadah and Aḍ-Ḍaḥḥāk, and it was narrated in the same words on the authority of Ibn Abbas, Ibn Jarir and Ḥamid Al-A'raj.

A harvest one day is planted but the boy is condemned one ay as he is the creditor.

Yaman ibn Raab said: arab said in the day of Subjugating and defeat, I condemned him and he's condemned with the meaning I defeated him so he is submissive and humiliated.

Al-Asha said in both of them.

He devoted to lordship if they hate the credit perceiving with a battle and fight

Then the lordship degraded him as a torment of sayings punishment.

[190] I heard Abū Al-Qasim Al-Hassan ibn Muḥammad Al-Adib says: I heard Abū Nasr Muḥammad ibn Ahmad ibn Mansour says: I heard Abū Amr Muḥammad ibn Abd Al-Wahed son of Thalab says: the man condemned : if he obeys , disobeys , honors, humiliated and humbled (condemned: if he overpowered) (1)

Al-Hussain ibn Al-Fadl said: the day of obedience. Zuhair said:

If I came in bani Assad valley in Amr empowerment and I defend him.

With the meaning: in his obedience.

If I obey God in anything is a religion.

Some of them said: the day of work.

Al-Fara said: A Man's religion is his manners, deeds and hAbūts.

Al-Mothqab Al-Abdi said:

If I pushed back to her stimulate me this is his and my religion forever

Muḥammad ibn Kaab Al-Qourdhy said: Master of the Day that nothing will be of any benefit except religion.

His Almighty says "The Day when neither wealth nor children will be of any benefit. Only those who come before Allah with a pure heart ˹will be saved˺."

(1) The Assessment of relaibility of the chain of transmitters:
It was narrated by Al-Qurṭuby in (The Collector of the Rules of Qur'an) 1/126.
The compiler of the chain of narrators was criticised by Al-Hakim, and I did not find the shiekh of his shiekh, and Allah knows the best.

His Almighty says "It is not your wealth or children that bring you closer to Us. But those who believe and do good".

He assigned the Day of Judgment by being its owner because possessions on that day are impermanent and reasons are resignedly invalid.

His Almighty says: # (Qur'an 1:5) "You ˹alone˺ we worship"

He turned the predicate to interlocutor on the coloring.

It's said: it's a pronoun, i.e. Say: You ˹alone˺ we worship.

Iya (you alone) separate pronoun and it's only in accusative.4

The (K) is in place of lowering with the addition of (Iya) to it, it is special to adding it for the pronoun and it doesn't add [1] to the visible noun unless it's odd as the poet saying:

Let me with ʿAlīKhālid I'll cut his looped honors

Al-Khʿalīl narrated from Arabs: if a man reached sixty, doesn't go doing bad things.

We use it before the verb as: (Iyak) you alone I (mean and ask).

Abū Hatem Sahl ibn Muḥammad : personal pronoun, the pronoun has three sections:

Conjunctive pronoun: as in (K, H& Y) as Akramh(I honor him), Akramk (I honor you), Akramny (He honors me). It's called so because it connects the verb.

Separate pronoun: as Iyak (you alone), iyah (he alone), iyay(I alone). It's called so because of its separation from the verb.

Implied pronoun: as the pronoun in which you say: (sat, stood). It's called so it is implied in the verb and it's invisible in word. It's already known that subject pronoun is in it, because verb cannot be applied without visible or invisible subject.

Abū Zayd: they are two (Y):

The first for: alert

(1) See: The Book by Sibawih 1/279, The meaning of Qur'an by Az-Zajaj 1/49, The secret of Syntax Grammar Ibn Jana 1/313, and The Syntax Geammar of thirty Surahs by Ibn Khalwieh p.26.

The second for: vocative

We determine it as Ay- Ya so it's a simile and kasra on A because of the (stoppage on y).

Abū Ubayyd said: its origin: Oyak (you alone), we turn o to y and make a simile. Its origin from (sheltered-shelters- sheltering), so it gives the meaning of breakup-separation.

Al-Fadl Al-Roqashi read it Ayak (you alone) with fatha on Alf and it's a language.

He didn't say we worship you, to be eloquent and better in reference so it's "You ⌜alone⌝ we worship" because if they say it, they will think it's for worship only not worship Him.

Almighty God said: "worship" means: We believe in Allah, devote, obey, and compel. (1)

Worship: self Policy to bear difficulties in obedience.

The origin of worship is: submission, complying, obedience, and humiliation.

You say worship place if it was humiliated and stamped by foot.

Torfa said:

The whole tribe asked me for protection and it is setting apart like humiliated camels

[30/A]

Slave is named so because he is humiliated and obeyed his master.

Almighty God said: "and You ⌜alone⌝ we ask for help.": we seek success and help to worship you and in all our affairs. It's said: asked help and asked him for help.

Yahya ibn Wathab read it: nistaeen (ask for help) with kasra on (n).

Al –Farraa said that Tamim, Qais, Asad, Rabea put kasra on future marks except (y), so they say: astaeen-nestaeen-tastaeen (ask for help) with kasra on (a-n-t) but they put fatha on (y) because it's like kasra.

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(1) Aḍ-Ḍaḥḥāk narrated, on the authority of Ibn Abbas, who said:
"Jabrielpbuh said to the Prophet pbuh: "O Muḥammad, say: "You alone do we worship" means: You alone we ask and wish, our Lord, No other one except You".

Quraysh and Kinanah: put fatha on them all, and this is more eloquent and famous.

He repeated the word (you alone): to be more indicative on devotion, specification and confirmation. Almighty God said: "so that we may glorify You much*and remember You much," as the narration of Mūsā (PBUH)and he didn't say: so that we may glorify and remember you much.

The poet said:

Make the sun apparent, no conceal in it between daytime and between night, it has separated.

He didn't say: between daytime and night.

The other said:

Between Al-Ashag and Between Qays too much grace great great to the father and son.

Abū Bakr Al-Waraq said: "You ⌜alone⌝ we worship" because You create it, "and You ⌜alone⌝ we ask for help." because You guide us.

]191] I heard Abū Al-Qasim Al-Habiby says: I asked Abū Al-Hasan ʿAlī ibn Abdelrahim Al-Qannad]30\B] on this verse and he says: "You ⌜alone⌝ we worship" because You are the creator; "and You ⌜alone⌝ we ask for help" because the created thing can't indispensably from creator; "You ⌜alone⌝ we worship" to enter paradise; "and You ⌜alone⌝ we ask for help." to save us from fire; "You ⌜alone⌝ we worship" because we are slaves; "and You ⌜alone⌝ we ask for help" because You He is Honorable and All-Glorious; "You ⌜alone⌝ we worship" because You are the Worshiped; "and You ⌜alone⌝ we ask for help." because we are the slaves.

Almighty God says: # (Qur'an 1:6) " Guide us along the Straight Path," (1)

ʿAlī ibn Abū Taleb and 'Ubayy ibn Kaab (May God be pleased with them) said make us firm.

As you say the man who eats: eat and rising: rise to me to comeback, with the meaning persist on what you are.

Moqatil and Al-Sodai said: guide us.

(1) As-Samarqandy said: " Ali's saying means: O Allah, guide our souls and hearts from sins, and this goes in line with His saying: "And He guides you to a straight path".

It's said: I guide him to religion (I guide him to religion guiding and guidance).

Al-Husaynibn Al-Fadl said guidance in Qur'an on two aspects:

Guidance means prayer and illustration, Almighty God says: "And you are truly leading ˹all˺ to the Straight Path— "and the verse "And every people had a guide." Almighty God reveals: "As for Thamûd, We showed them guidance"

Guidance means success and rightness "He leaves to stray whoever He wills and guides whoever He wills." Almighty God says: "You surely cannot guide whoever you like"

«the Straight Path»: clear straight path. (1)

Amer ibn Al-Tofail said:

They fill the land with horses till we leave them more humiliated than the straight way

Jarir said:

Leader of the believers is on the path if the commons are curved, it's straight.

The meaning: if people inflected, he is on the right path.

{Path} has five readings:

With (c) cirat(path): it's]31\A[the origin, the way is called straight because it has the passers-by.

[192] Abdullah ibn Hamed ibn Mohammed Al-Wazan reported that, Muḥammad ibn Hamdawia reported on the authority of Mahmoud ibn Adam, from Sufyan, from Amr, from Thabet said I heard Ibn Abbas read "Guide us along the Straight Path," with (s). (2)

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(1) All interpreters agreed on: "The straight path" means: The clear and apparent road which has no distortion."

(2) The Assessment of reliability of the chain of transmitters:
The chain of narrators of the compiler is weak (dai'f); due to the ignorance of Thabit Al-Maky.
The authentification of Hadith:
It was narrated by Sa'id Ibn Manṣūr in (Sunnanuh) 2/532 (175), by Al-Bukhary in (The Grand History) relying on Sufian Ibn 'Ainieh, in the same words, and by 'Alqah Ibn Ḥiban in (The Trustful) 4/96.

Ibn Kathir read it like Qonbol and Yakoub read it as Rwais.

Ishmam (joining the lips) in letter (s): it's the narration of Abū Hamdoon, from Al-Kasae.

With letter (z): it's the narration of Hamdoon, from Selim, from Hamza. (1)

Ishmam in letter (z): it's the reading of the most narrations and Al-Kasae in the narration of Al- Nahshaly and Al- Shaizary.

With (s) sirat (path): it's the reading of the other reader.

It's all right eloquent languages (but the choice is letter (s) as it is like this in the Holy Qur`an and in all copies, and it's like letter (t) also because they are the same in occlusion and elevation.

Interpreters differed in "the Straight Path": -

]193] Abū Muḥammad Abdullah ibn Ḥamid Al-Wazan Al-Asbhany and Abūl-Qasim Al-Hasan ibn Muḥammad Al-Nisabory said Abū Muḥammad Ahmad Abdullah Al-Mazeny reported on the authority of Muḥammad ibn Abdullah ibn Sulaymān, from ʿUthman, from Al-Husayn ibn ʿAlī, from Hamza Al-Zaiat, from Abū Al-Mokhtar, from my nephew Al-Harith Al-Awa, from Al-Harith, from Al-Harith, from ʿAlī ibn Abū TʿAlīb, (May God be pleased with him) said: I heard the prophet (PBUH)says**: (the straight path is the book of God – the Almighty)**. (2)

[194] Abdullah ibn Hamid reported that: Hamid ibn Muḥammad reported on the authority of Muḥammad ibn Shazan Al-Gohary, from Zakarīyā ibn Oday , from Misar,]31\B [, from Mansour, from Abū Wael, from Abdullah said (the straight path) is the book of God – the Almighty. (3)

As-Siuṭy mentioned it in (The Wallflowers Pearls) 1/40, attributing it to Sa'id Ibn Manṣūr, 'Abd Ibn Ḥamead, Al-Bukhary in (The Grand History), and Ibn Al-Anbary.

(1) See: The sevens p.106 by Ibn Mujahid, Al-Mustaneer P.144 by Ibn Swar, and The Wallflower pearls 1/40 by As-Siuṭy.

(2) The Assessment of reliability of the chain of transmitters:
Its chain of narrators is weak (da'if); as it relies on Al-Ḥarith Ibn Al-A'war, whose narration is weak, as well as, Abū Al-Mukhtar and the nephew of Al-Ḥarith, and both of them is unknown.

(3) The Assessment of reliability of the chain of transmitters:
The narrators of the compiler are trustful, except the compiler who was not menyioned in invalidation or rectification in books of biographies, but it was narrated from other chain,

]195 [Abdullah reported that: Abdelrahman ibn Muḥammad said: Muḥammad ibn Ghʿalīb reported on the authority of Esma ibn Sulaymān , from Al-Hasan ibn Saleh, from (Abū) Aqeel, from Gaber said (the straight path): is Islam and it`s wider than heaven and land. (1)

Moqatil said (the straight path): is Islam because any religion or path unlike Islam isn't straight.

Assim Al-Ahwal narrated from Abū Al-Aleya Al-Riahy said it's the path of messenger (PBUH)and his friends Abū Bakr and Omar-May God be pleased with them.

said: we told Al-Hasan and he said Abū Al-Aleya is right and adviser. (2)

Bakr ibn Abdullah Al-Mazny said: I saw the Messenger (PBUH)in my sleeping and I asked him about (the straight path) and he said (I urge you to adhere to what you know of my Sunnah and the path of the Rightly-Guided Cʿalīphs, and cling stubbornly to it.) (3)

Saed ibn GUbayyr said: it means the path of paradise.

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which was judged to be authentic (Ṣaḥiḥ) by Al-Hakim and others, and Allah knows the best.

The authentification of Hadith:

It was narrated by Aṭ-Ṭabary in (Jami' Al-Bayan)1/173 (177), and by Al-Hakim in (Al-Mustadrik) 2/258, the book of interpretation, the interpretation of Surah Al-Fatiḥah: relying on Sufian Ath-Thawry, on the authority of Manṣūr, in the same words.

'Aḥmad Shakir said that the chain of narrators by Aṭ-Ṭabary is authentic Ṣaḥiḥ, and Al-Hakim said: It is authentic Ṣaḥiḥ, if the two shiekhs said that, and they did not narrate it. And Az-Zahaby agreeded with him.

(1) The narration of the compiler relies on Abdullah Ibn Muḥammad Ibn 'Aqil, who was criticised, but Al-Hakim, Az-Zahaby, and 'Aḥmad said that it is an authentic Ṣaḥiḥ hadith, and Allah knows the best.

The authentification of Hadith:

It was narrated by Aṭ-Ṭabary in (Jami' Al-Bayan) 174 relying on Ali Ibn Ṣaliḥ, Al-Ḥusayn Ibn Ṣaliḥ, on the authority of Abdullah Ibn Muḥammad Ibn 'Aqil, in the same words. It was narrated by Al-Hakim in (Al-Mustadrik) 2/258, the interpretation of Surah Al-Fatiḥah, relying on Al-Ḥasan Ibn Ṣaliḥ only in the same words.

Al-Hakim said: It is an aythentic (Ṣaḥiḥ) hadith, and Az-Zahaby agreeded with him.

'Aḥmad Shakir said: The narration of Aṭ-Ṭabary is authentic (Ṣaḥiḥ).

(2) It was narrated by Ibn Abi Hatim in The Interpretation of the Great Qur'an 1/219 34, Aṭ-Ṭabary in Jami' Al-Bayan 1/175 184, and by Ibn 'Oday in Al-Kamil 3/63 interpreted by Abi Al 'Aliā'.

(3) It was transmitted by Al-Wahdy in Al-Basit 1/338, and Al-Baghawy in Ma'alim At-Tanzil "The Signs of Revelation" 1/54.

Al-Soday said: guide us to a religion that if I follow it I enter paradise, never go to hell and his going out from grave to paradise.

Muḥammad ibn Al-Hanafiah: It's God religion and He doesn't accept other than that from mankind.

]196] Abū Muḥammad Abdullah ibn Muḥammad ibn Abden Al-Qaieny reported that that Abū Al-Hussain Muḥammad ibn ʻUthman ibn Al-Hasan Al-Nasiby in Baghdad reported on the authority of Abū Al-Qasim Abd Al-Baqi ibn Bahar said from, Abū Hafs ibn Shahin, from my father, from Hamid ibn Sahl, from Abdullah ibn Muḥammad Al-Egaly, from]32\A] Ebrahim , from Abū Gaber, from Muslim ibn Hayan, from Boraida that God Almighty says "Guide us along the Straight Path" said: it's the path of Muḥammad and his family.

Abdelaziz ibn Yahya said: the path of the great Majority.

Abū Bakr Alwaraq said: it means: it's not deviated from the vain desires right or left.

Muḥammad ibn ʿAlī Al-Tirmidhi said: it means: the path of fear and hope.(1)

Abū Sulaymān Al-Darany: it means the path of worship.

[197] I heard Abū Al-Qasim Al-Hasan ibn Muḥammad says: I heard Abū Nasr Mansour ibn Abdullah Behirah says: Abū Al-Hasan Omar ibn Wasil Al-Anbary says: Sahl ibn Abdullah Al-Tastary says: It's the path of Sunnah and aggregate, because a condemnable innovation isn't straight. (2)

[198] Abū Al-Qasim Al-Hasan ibn Muḥammad ibn Al-Hasan Al-Mofasr reported on the authority of Abūl-Abbas Muḥammad ibn Ya`qoub Alasam,

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(1) See: Al-Bahr Al-Muhit "The surrounding sea"by Abi Hayan 1/146.

(2) The Assessment of reliability of the chain of transmitters:
The chain of narrators of the compiler is very weak (da'if); because of 'Omar Ibn Wasil.
It was mentioned by Al-baghawy in (The Signs of Revelation) 1/54 on the authority of Sahl, but it was not exist in Sahl's interpretation, and Allah knows the best.
All of these sayings are true, and they correlate, for whoever follows the Prophet (pbuh), and those who came after him, Abu Bakr and 'Omar fllows Islam, and whoever follows Islam follows the Qur'an, and it is the Book of Allah, His strong rope and His steaight path. All of which are true and authentic; as they confirm each other, praise to Allah.
See: (Jami' Al-Bayan) by Aṭ-Ṭabary 1/74-75, (An Introduction in principles of Interpretation) by Ibn Taimiah (p.33).

from Ahmad ibn Abd Al-GAbūr Alotardy, from Abū Bakr ibn Ayash, from Assim, from Zar, from Abū Wael, from Abdullah said: "This is God's path." Thereafter, he drew several lines on his right and left and said, "These are paths on each of which there is a devil who invites people to follow it." And he recited, "Indeed, that is My Path—perfectly straight. So, follow it and do not follow other ways, for they will lead you away from His Way" (1)

[199] Abdullah ibn Hamid (ibn Muḥammad) reported that that Ahmad ibn Muḥammad ibn Youssif said Yaqoub ibn Sufyan Al-Saghir reported on the authority of Yaqoub ibn Sofyan Al-KAbūr, from Abū Saleh Abdullah ibn Saleh, from Muʿāwiyah ibn Saleh, from Abdelrahman ibn GUbayyr ibn Nofair , from his father GUbayyr ibn Nofair, from Nawas ibn Saman , (May God be pleased with him) reported God's messenger as saying, **"God has propounded as a parable a straight path on the sides of which are walls with open doors over which curtains are hanging down. At the top of the path there is one who calls, 'Go straight on the path and do not follow an**

(1) The Assessment of reliability of the chain of transmitters:
The compiler of its chain of narrators was accused of lying by Al-Hakim.
The chain of narrators contains: ʾAḥmad Ibn 'Abdel Jabar Al- 'Aṭṭardy, 'Abū Bakr Ibn 'Aiash, ʿĀṣim (honest but he has illusions) on whom the hadith relies; as it came away from ʾAḥmad Ibn 'Abdel Jabar. It was judged to be authentic (Ṣaḥiḥ) by Al-Hakim.
The authentification of Hadith:
Al-Hakim narrated it in (Al-Mustadrik) 2/318, the book of interpretation, Surat Al- 'An'ām, relying on 'Abi 'Abbas Muḥammad Ibn a'qūb Al-Aṣam, on the authority of
ʾAḥmad Ibn 'Abdel Jabar, on the authority of 'Abū Bakr Ibn 'Aiash, on the authority of ʿĀṣim Ibn Abi An-Nujūd, on the authority of Abi Wa'il, on the authority of 'Abdullah, may Allah be pleased with him, who said:
The Messenger of Allah, may God's prayyers and peace be upon him, drew a line on his right and others on his left, then he said: "This is the path of Allah, And these are the paths..." the hadith.
But Zar Ibn Habish was not mentioned between ʿĀṣim and Abi Wa'il.
Al-Hakim said: This is an authentic (Ṣaḥiḥ) hadith hadith, but the two shiekhs did not narrate it, and Az-Zahaby agreed with him.
Aṭ-Ṭaliasy narrated it in (Musnaduh) (p.33) 9241), ʾAḥmad narrated it in (Musnaduh) 1/435 (4142), (4437), Ad-Darmy narrated it in the preface of (Musnaduh) (208), An-Nassa'y narrated it in (The Interpretation) 1/485 (194), Muḥammad Ibn Naṣr Al-Merzawy narrated it in (As-Sunnah)(p.9-10-11), Al-Haitham Ibn Kulaib narrated it in (Msnaduh) (535,536), Ibn Abi Ḥatim narrated it in (The Interpretation of Great Qur'an) 5/1422 (8102, Al-Bazzar narrated it in (The ocean of sources) "Al-Bahr Az-Zahir) 5/131 (1718), and Al-Haim narrated it in (Al-Mustadri) 2/318, the interpretation of surat Al-An'ām, all of them relied on Hmmad Ibn Zaid, on the authority of ʿĀṣim.

irregular course.' Above that one is another who calls out as often as anyone tries to open any of those doors, 'Woe to you! do not open it, for if you open it you will go through it.'" He then interpreted it telling that the path is Islam, the open doors are the things God has forbidden, the curtains hanging down are the limits God has set, the crier at the top of the path is the Qur'an, and the one above him is God's monitor in every believer's heart. (1)

#(Qur'an 1:7) "the Path"

is apposition from the first one.

"of those You have blessed": means the path of those you granted them success, care, uniformity and guidance. They are prophets and believers who God mention them in the almighty saying "And whoever obeys Allah and the Messenger will be in the company of those blessed by Allah: the prophets, the people of truth, the martyrs, and the righteous—what honourable company!"

Ibn Abbas (May God be pleased with him): are people of Mūsā and Issa before they change the blessings of Allah.

Shahr ibn Hawshab said: they are the messenger's friends and his family.

Ekrma said "of those You have blessed": With firm on faith and uprightness.

ʿAlī ibn Al-Hussain ibn Waqid said "of those You have blessed": with gratitude on prosperity and patience on adversity.]33\A[

MʿAlīk ibn Anas "of those You have blessed": With following the Muḥammad Sunnah (Peace be upon him).

Al-Hussain ibn Al-Fadl: It means accomplishing the blessing to them, how many blessed people deprived and despoiled.

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(1) The Assessment of reliability of the chain of transmitters:
The compiler's chain of narrators contains: 'Aḥmad Ibn Muḥammad Ibn Yusuf, 'Abdullah Ibn Ṣaliḥ, who was criticised, Al-Musanif, Ya'qūb Ibn Sufian As-Saghir, both of them were not mentioned in invalidation or rectification in books of biographies. The hadith were narrated from three chains relying on Mu'awah, and the scholars said: It is an authentic (Ṣaḥiḥ) hadith, and Allah knows the best.
The authentification of Hadith: It was narrated by Al-Fasawy in (The Knowledge and History) 3/414, by Ibn Abi ʿĀṣim in (as-Sunnah) 114 (19), by Aṭ-Ṭabary in Jami' Al-Bayan) 1/75, and by Ibn Abi Ḥātim in (the Interpretation of great Qur'an)1/21 (33), relying on 'Abdullah Ibn Ṣaliḥ... But the words of Ibn Abi Ṣaliḥ and Aṭ-Ṭabary were briefer.

The origin of the blessing is exaggeration and Abūndance. It's said, I grinded the medicine to make it grinded the medicine to make it powdery. I exaggerated in grinding it.

From it the prophet (PBUH)saying: (Abū Bakr and Omar from them and extra) [1] : it means stepping up.

Abū Amr said: Abūndance in goodness.

Al-Sadiq read it "of those You have blessed": Omar and Ibn Al-ZUbayyr read it so. [2]

"A'laa" (on) is an obligation preposition and a genitive. [3]

Alayhim (on) has seven readings:

Alayhim (on): With kasra on letter h, and diacritical mark (Jazm letter m) and it's the common reading.

Alayhom(on): with dammah on letter h, and diacritical mark (Jazm letter m) and it's Al-Amash and Hamza reading.it is also narrated from the prophet (PBUH)and Omar ibn Al-Khattab (May God be pleased with him).

Alayhomo (on): with dammah on letters h and m, and adding letter o. It's the reading of (Issa ibn Omar and Ibn Abū Ishaaq).

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(1) ʾAḥmad narrated it in Musnaduh 3/27 11213, 93 11882, 97 1939, 'Abū Dawūd narrated it in the book: The Letters and Recitation 3987, At-Terdidy narratded it the book: Al-Manaqib, chapter: the Virtues of Abi Bakr 3659, Ibn Majah narrated it in chapter: the virtues of the Prophet's Companions 96, Abū Ya'ly narrated it in Musnaduh 2/369 1130, 1178, 1278, relying on 'Aṭiah Al- 'Ofy, on the authority of Abi Sa'id Al-Khidray, who said: "Prophet Muḥammad pbuh said: "The people of the highest ranks will be seen by the ones below them as you see the shining star on one of the horizons of the sky, and Abu Bakr and 'Omar among them, are the most blessed.
At-Termidy said: It is a good (hasan) hadith, narrated on the authority of 'Aṭiah, on the authority of Abi Sa'id. And 'Aṭiah weak, and Allah knows the best.

(2) Abū 'Ubaid stated it in The Virues of Qur'an p.162, Sa'id Ibn Manṣūr mentioned it in Sunnanuh 2/533, 534 176, 177, and Ibn Abi Dāwūd narrated it in Al-Maṣahih "The versions of Qur'an" P. 60, 61, from 'Omar, may Allah be pleased with him, that he used to recite: "of those whom You have blessed not those You are displeased with or those who are astray." Ibn Ḥajar mentioned it in (Fatḥ Al-Bary) 8/ 159 attributing it to Sa'id Ibn Manṣūr and judging it as an authentic (Ṣaḥiḥ) chain of narrators.

(3) It was narrated by Abū 'Obaid in THe Virtues P.290, by Ibn Abi Dāwūd in Al-Maṣaḥif p.93, and As-Siuṭy mentioned it in The Wallflowers Pearls 1/42.

Alayhimo (on): with kasra on letter h, dammah on letter m, and adding letter o. It's the reading of Ibn Kathir and Al-Araj.

Alayhimy (on): with kasra on letters h and m, and adding letter y. It's the reading of Al-Hasan. (1)

Alayhim(on): with kasra on letter h, obscuration dammah on letter m. It's the narration of Abdullah ibn Atta Al-Khafaf, from Abū Amr.

Alayhim (on): with kasra on letter h, obscuration Kasra on letter m. it's the reading of Amr ibn Faed. So, who use dammah on letter h return it to origin, because if it's singular, it will be with dammah on the beginning. But if he uses kasra, it's for consonant y (33\b).

If you use kasra on letter h with Jazm on letter m, he'll find heavy dammah with consnant y, letter y like kasra, so it'll be heavy to use dammah before kasra.

Who uses dammah on letters h and m, follow dammah with dammah.

Who uses kasra on letter h and dammah on letter m, because he uses kasra on letter h for letter y, and put dammah on letter m as the origin.

Obscuration is for damping, and adding letters o and y for impregnation. God only knows.

The poet said in obscuration of letter m:

I swear that without the generosity of my tribe and the presence of my uncles

I was a man without foot.

God Almighty saying: "not those You are displeased with" adjective for (those) and its definite noun but (not) is indefinite noun. So definite nouns don't be described by indefinite nouns, and vice versa, unless "those" isn't temporary definite noun, but it's like I choose only the loyal not liar, as you say who tells the truth not lies.

It's not permitted: I passed by (not nice) Abdullah.

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(1) It was narrated by Ibn Al-Anbary on the authority of Al-Ḥasan Al-Basry, that was mentioned in The Pearls1/42.
See: (Al-Muḥtasib) by Ibn jana 1/44, (The abnormal Recitations) by Abdel Fataḥ Al-Qaḍy (p.25), and (Al-Muiassar in The fourteen Recitations), Surah Al-Fatiḥah.

The meaning of the verse: not the path of those You are angry with.

They differed in the meaning of anger of Allah the Almighty, some people say: take revenge from disobedient.

It's said: it's a kind of punishment, the opposite of content.

It's said: vituperate the disobedient on their bad actions.

This anger of God isn't for disobedient from the believers, it is for disbelievers.

"or those who are astray.": it means from the guidance.

The origin of astray: perdition.

It's said, the milk lost in the water, straying man that he lost his way, and misguided if he doesn't direct well.

The poet said:

If you ask, the homes will tell you about the misleading district, where they go.

Al-Zagag and others said: it's allowed to put the conjunction la (no) with others because others include the negation meaning, it's with the meaning (no) its figurative language: not those You are displeased with, nor who are astray, as you say: a person is not beneficent nor abstract. If the word (not) with the meaning (except), it's not allowed to add conjunction with (no) because you can't say: I have except Abdullah nor Zayd.

Al-Khʿalīl ibn Ahmad narrated from Ibn Kathir "not those You are displeased with" with accusative article.

Omar ibn Al-Khattab and ʿAlī ibn Abū Tʿalīb ((May God be pleased with them) read "or those who are astray" with kasra.

Ayoub Al-Sikhtyany read "or those who are astray" with a glottal stop, because of the vowel hiatus.

As for Al-Tafseer:

[200] So Abdullah ibn Hamid reported that, he said: Ahmad ibn Abdullah Al-Mazny, from Muḥammad ibn Abdullah ibn Sulaymānn, from Ahmad ibn Hanbal and Muḥammad ibn Bashar, from Muḥammad ibn Jaʿfar reported that, that was reported on the authority of Shuʿbah, from Sammak, he said: I heard Abbad ibn Hubaish, from Ouday ibn Hatim, (may Allah be pleased

with him), narrated that Prophet (may peace be upon him) "not the way of those who earn your wrath" they said: **((the Jews))** "nor of those who go astray" they said: **((the Christians))**. (1)

[201] Abūl-Qasim Al-HAbūbi reported that, he said: Abū Zakarīyā Al-Anbary reported that, he said: I that Muḥammad ibn Abdal-Salam Al-Warraq. [34/B] Heard the Messenger of Allah, (peace be upon him), while he was in Wadi Al-Qura on his horse, so a man from Balqin asked him, and he said: O Messenger of Allah, who are these who are fighting you?

He said: "those who earn your warth" and referred to the Jews.

He said: Who are these other groups?

He said: "those who go astray". He referred to the Christians. (2)

And confirming this hadith, Allah Almighty decreed wrath against the Jews in His saying: "Say: Shall I tell you of what is worse than that? Those whom GOD has cursed and with whom He is angry?"

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(1) The Assessment of reliability of the chain of transmitters

The chain of narrators of the compiler is weak da'if; as 'Ibadah Ibn Habish was unknown, but he had an authentic witness.

The authentification of Hadith:

Imam Aḥmad narrated it in (The Musnad) 4/378, 379 (19381), its context about the story of 'Oday convertion into Islam was longer.

From Aḥmad, it was narrated by Ibn Abi Ḥtim in (The Interpretation of the Great Qur'an)1/23(40), and by Aṭ-Ṭabaranyin (The Big Gkossary) 17/98 (137).

It was narrated by Ibn Ḥaban in (Ṣaḥiḥuh) and in (Al-Iḥsan) 16/183 (7206), the book: His stories (pbuh)about the virtues of the Companions, it was mentioned by 'Oday Ibn Ḥtim Aṭ-Ṭa'y, from Muḥammad Ibn Bashar, on the authority of Muḥammad Ibn Ja'far, in the same words.

(2) The Assessment of reliability of the chain of transmitters:

The narrators of the compiler are trustful, except its Shiekh, who was accused of lying by Al-Hakim. The narrators of the narration of Abdel Raziq are trustful.

The authentification of Hadith:

It was narrated by Abdel Raziq in (The Interpretation of Qur'an)1/37 on the authority of Mu'amr, by 'Aḥmad in (Musnaduh) "his narration" 5//32 (20351), and by Aṭ-Ṭabary in (Jami' Al-Bayan) 1/80, 83.

Al-Haithamy mentioned it in (The Collector of Appendages) 6/310, from the narration of Imam 'Aḥmad, who stated that its narrators are trustful. And 'Aḥmad Shaker said that its chain of narrators is authentic (Ṣaḥiḥ).

And his judgment on the Christians is misguided in his saying: "And do not follow the vain desires of those who they had gone astray from before, and who led astray many others, and who have strayed far from the Right way".

Al-Waqidy said: "not the way of those who earn your warth" by disobedience and contumacy, "nor of those who go astray" from religion and faith.

Al-Tustary said: "not the way of those who earn your warth" with heresy, "and nor of those who go astray" from the Sunnah.

A chapter in saying (Ameen)

And the recommendable Sunnah is for the reader to say, after he finishes reciting the Fatihah of the book: Ameen, whether it is during prayer or not.

[202] Abdullah ibn Hamid Al-Asbahani reported that, he said: Muḥammad ibn Jaʿfar Al-Mutairi, from Al-Hasan ibn ʿAlī ibn Affan Al-Amiri, from Abū Dawud, from Sufyan. (Transfer), and Abdullah reported that, he said: Abdus Ibn Al-Hussein, from Abū Hatim [35/A] Al-Razi, from Ibn Katheer, from Sufyan, from Salamah, from Abū Al-Anbas Al-Hadrami, from Wael Ibn Hajar said: The Messenger of Allah (PBUH)was when he recited: "and nor of those who go astray" he said: (Ameen) and raised his voice with it. (1)

It was reported from him, (peace be upon him), that he said: ((Jibrīl taught me: Ameen, when I finished reading Al-Fatihah of the Book)). (2)

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(1) The Assessment of reliability of the chain of transmitters:
The compiler was not mentioned in invalidation or rectification in books of biographies, and the narration after it is good (hasan). At-Terdidy said: Wa'il Ibn Hajar's narration is good (hasan).
The authentification of Hadith:
Al-Baihaqy narrated it in (Ma'rifat As-Sunnan wa Al-Athar) "Knowing yhe Sunnan and effets" 2/390 (3160) the book of prayer, chapter: Saying "Amin", from Al-Ḥasan Ibn Ali Ibn 'Afan Al-Amery, in the same words.
Al-Baihaqy narrated it also in (The Grnad Sunnan) 2/57 from Abi Dāwūd Al-Ḥafry, in the same words.
Abū Dāwūd narrated it in the book of prayer, chapter: Saying "Amin" after Imam (932), Ad-Darmy narrated it in (Musnaduh) "his narration" (1283), book of Prayer, chapter: the benefit of saying "Amin", and Aṭ-Ṭabarany narrated it in (The Grand Glossary) 22/44 (111), from Ibn Kathir in the same words.

(2) Ibn Abi Shiebah stated it in the book Al-Musanif "The Compiler" 3/448 8035, the book: The Prayer, chapter: "what was said abou saying "amin" and who used to say it", and Al-Wahdy mentioned it in Al-Wasit 1/70, from Abi Isḥaq As-Subi'y, on the authority of Maissarah 'Amr Ibn Sharḥabil, who said that Jabrielpbuh taught the Prophet to recite Al-Fatiḥah, after

And he said: ((It is like a seal on a book)).

The hadith is incomplete (Mursal), and it was narrated in other longer context on the authority of Abi Maissarah.

It has two languages: (Ameen) in alef kasr.

And they sang:

Far from me, a stallion and his mother's son called Ameen, may Allah increase the distance between us

(Ameen) with the extension of the letter Alef

He sings:

O' Allah, never take her love away from me, and may Allah have mercy on a slave who said Ameen

It is based on the accusative case, like where.

They differed in their explanation:

[203] Abū Al-Qasim Al-Hasan ibn Muḥammad ibn Ja`far reported that, he said: Abū Al-Abbas Muḥammad ibn Ishaaq ibn Ayoub, from Al-Hasan ibn ʿAlī ibn Ziyad narrated to us Ubayyd ibn Yaeish, from Muḥammad ibn Al-Fudailʿ from Al-Kalbī, from Abū Saleh, from ibn Abbas said: I asked the Messenger of Allah, (may peace be upon him) ʿ about the meaning of (Ameen).?

He said: ((Do it)). (1)

Ibn Abbas and Qtada said: Its meaning is: That is how it is.

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saying: "and nor of those who go astray", he said: "say: amin", then the Prophet pbuh said: "amin". It was mentioned by As-Siuṭy in the wallflowers pearls 1/43, who attributed it to Waki' and Ibn Abi Shiebah.

(1) The Assessment of reliability of the chain of transmitters:
The compiler narrated this hadith from the exegesis of Al-Kalby, on the authority of Abi Ṣaliḥ, on the authority of Ibn Abbas, and its isnad is fake as we mentioned it in hadith number {7}; so after stating it in (Al-Kashif Al-Shafy), Ibn Ḥajar said: It is a fake hadith.
The naration of Juiber is weak (da'if) because of his weakness; as there is a disconnection in narration between Aḍ-Ḍaḥḥāk and Ibn Abbas.
It was mentioned by As-Samarqandy in (The sea of sciences) 1/84, by Al-Qurtuby in (the collector of Qur'an Rules) 1/111, and by Ibn Kathir in (the Interpretation or Great Qur'an)1/232.

[204] And Abdullah ibn Hamid Al-Wazan reported that, he said: Meky ibn Abdan, from Abdullah ibn Hashem, from Abdullah ibn Numayr, from Sufyan [35/B]، from Mansour, from Helal ibn Yousef, he said: (Ameen) A name from the names of Allah Almighty [1], as well as Mujāhid said. [2]

Sahl ibn Abdullah said: It means: No one can do this but you.

Muḥammad ibn ʿAlī Al-Tirmithi said: It means Do not disappoint us.

Atya Al-Awfy said: (Ameen) is a word that is not in Arabic, but rather is Hebrew or Syriac.

Abdual-Rahman ibn Zayd said: (Ameen) is a treasure from the treasures of the Throne, whose interpretation no one knows except Allah Almighty. [3]

Abū Bakr Al-Warraq said: (Ameen) is strength for supplication and a revelation of mercy.

Aḍ-Ḍaḥḥāk said: (Ameen) is four Qur'anic Initials from the names of Allah, and it is the last of the Lord of the universe, with which He ends the innocence of the people of Paradise and the innocence of the people of Hell, and it is the permission by which they are permitted to Heaven and Hell.

It indicates:

[205] What Abūl-Qasim Al-Hasan ibn Muḥammad ibn Ja`far reported that, that Abūl-Hasan Muḥammad ibn Mahmoud ibn Ubayd Allah, from that Muḥammad ibn ʿAlī Al-Hafiz, from Abdullah ibn Ahmad ibn Shabwayh, from Sa'id ibn O'fayr, from Almouemel ibn Abdelrahman ibn Abbas Al-Thaqafy, from Abū Umayyah ibn Ya'la Al-Thaqafy, from Sa'id Al-Maqbari, from

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(1) The Assessment of reliability of the chain of transmitters:
The narrators of the compiler are trustful, except the compiler himself, who was not mentioned in invalidation or rectification in biography books.
The authentification of Hadith:
Ibn Abi Shiebah narrated it in (Al-Musanif) "The Compiler) 3/450 (8046), the prayers book, chapter: "What was said bout saying "Amin" and who used to recite it.
Abdel Razaq narrated it in (AlMusanif) 1/99 (2650) the book of Prayer, chapter : "Amin", on the authority of Sufian, on the authority of Manṣūr, on the authority of Helal.

(2) It was narrated by Ibn Abi Shiebah in Al-Musanif 3/450 8049, on the authority of Ibn 'Oliah, on the authority of Laith, and on the authority of Mujahid.
Its chain of narrators is weak (da'if) because of the weakness of Laith (Ibn Abi Salim).

(3) Al-Qurtuby mentioned it in The Collector of Qur'an Rules 1/111, and Ibn Kathir mentioned it in The Interpretation of Great Qur'an 1/232.

Abū Hurrairh, that the Messenger of Allah, (may peace be upon him), said: **((Ameen is the last of the Lord of the universe over His faithful servants))**. (1)

[206] [Abdullah ibn Muḥammad] ibn Hamdoun ibn Al-Fadl reported that of my reading to him in Safr in the year three hundred and eighty-eight and he confessed it. Ahmad ibn Muḥammad ibn Al-Hasan ibn Al-sharqy said that: Muḥammad ibn Yehia and Abdelrahman[36/A] ibn Bishr and Ahmad ibn Yusaf they reported that Abdul Razzaq said: Muammar, from Hammam ibn Munabbih, he said: This is what Abū Hurrairh reported that, on the authority of Muḥammad the Messenger of Allah, (PBUH)said: **((When anyone amongst you utters Ameen in prayer and the angels in the sky also utter Ameen, and this (utterance of the one) synchronizes with (that of) the other, all his previous sins are pardoned.))**. (2)

[207] Abūl-Qasim Al-HAbūbi narrated us that Abūl-Abbas Muḥammad ibn Al-Hasan Baharat said: Rajaa ibn Abdullah reported that, Mālik ibn Sulaymān Al–Harwy, from Sa'id ibn Salem, from ibn Jurayj, from 'Aṭā' said: (Ameen) a Doaa.

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(1) The Assessment of reliability of the chain of transmitters:
The chain of narrators of the compiler is weak (da'if) due to the weakness of Al-Mu'amil and Abi 'Umaiah, and it also has some narrators whom I did not find in biography books, and Allah knows the best.
The authentification of Hadith:
Aṭ-Ṭabarany narrated it in the book: (Ad-Do'aa), chapter: "Saying Amen after Do'aa, from Sa'id Ibn 'Afir, in the same words.
Ibn 'Oday narrated it in (Al-Kamil) 6/440, which was illustrated by Al-Mu'amil.
As-Siuṭy narrated it in (The Wallflower pearls) 1/44, attributing it to Aṭ-Ṭabarany's book: (Ad-Do'aa), Ibn 'Oday, and Ibn Merdwaih, saying that its chain of narrators is weak (da'if).
Ibn 'Aṭiah mentioned it in (Al-Muḥarir Al-Wajiz): "The Brief Iditor" 1/79, as a stopped (Mawquf) narration at Ali Ibn Abi Ṭalib, may Allah be pleased with him.
Abū Allaith As-Samarqandy mentioned it in (the sea of sciences) 1/84, according to Ka'b Al-Aḥbar's words.
Al-Manawy said, in (Al-Fatḥ As-Samawy) 1/109, This hadith was not narrated by Ali, but the narration of Aṭ-Ṭabarany is the known one...Then he mentioned the hadith of Abi Hurairah, saying: Its chain of narrators is weak (da'if).

(2) The Assessment of reliability of the chain of transmitters:
The compiler chain of narrators are reliable.

And the Prophet (PBUH)said: ((**The Jews do not envy you for anything the way that they envy you for the salam and the (Ameen)).** [1]

Wahb ibn Munabbih said: (Ameen) has four Qur'anic initials and Allah Almighty created an angel from each letter, they say: O' Allah, forgive those who said (Ameen).

A chapter on the names of this surat

They are ten names, and the multiplicity of names indicates the honor of the named, and they are:

Al-Fatihah Al-Kitab: It is so called because it opens with the Qur'an, teaching, and reading in prayer. And it was said: It was so called because praise (Al-Hamd) is the opener of every book, just as it is the Fatihah of the Qur'an.

Al-Husaynibn Al-Fadl said: Because it is the first surat that descended from the Heavens.

And Surat Al-Hamd: It is so named. Because it mentions praise as it was said:) Al- A'raf, Al-Anfal, At-Taubah(, [36/B] and the like.

Umm Al-Kitab and the Qur'an: It is called that because it is the origin of the Qur'an and the revealed Holy books. All the sciences that Allah Almighty deposited with it are collected in this surat, and it is (original) to it, just as the mother is the origin of offspring.

And it was said: It so called that because it is the best surat of the Qur'an, just as Mecca was called (Umm Al-Qura) the mother of the villages; Because it is the most honorable country.

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(1) The Assessment of reliability of the chain of transmitters:
The chain of narrators of the compiler is weak (da'if); due to the weakness of Malik Ibn Sulaiman, while Sa'id Ibn Salim was an honest narrator who had illiusions, and the compiler was criricised by 'Abū Abdullah Al-Ḥakim, and the hadith is good (hasan), and Allah knows the best.
The authentification of Hadith:
It was narrated by Ibn Majah (857) in the book of praying and its sunan, from Ṭalḥah Ibn 'Amr, on the authority of 'Aṭā', on the authority of Ibn Abbas in the same words. But Its chain of narrators is weak (da'if) due to the weakness of Ṭalḥah Ibn 'Amr, who was called Al-Ḥadramy; whose biography was mentioned in (Taqrib At-Tahzib) by Ibn Ḥajar (3047).

It was said: It so called that. Because it is an introduction to the suras of the Qur'an, it is the origin and imam of the suras that follow it, just as Umm Al-Qura is the origin of all countries, as the earth was spread out from under it.

And it was said: It so called that because it is the sciences colleges and good, just as the brain is called the mother of the head because it is a college of senses and benefits.

[208] And I heard Abūl-Qasim Al-Habiby says: I heard Abū Bakr Al-Qaffal say: I heard Abū Bakr Al-Duraidi say: The mother in the words of the Arabs as the flag is set up by the soldiers. (1)

Qais ibn Al-Khatim said:

We set up our mother until they were terrified; they became a waterfall after their intimacy.

It was called the mother of the Qur'an because the fear of the people of faith and the Qur'an to her is the same as the fear of the (people) of the military to the flag, and the Arabs call the earth mpther, because the creation is returned to it in their lifetime and after their death.

Umayyah ibn Abū Al-Salt said:

And the earth is our mothers and stronghold, and in it we were born and our graves.

[209] Abūl-Qasim Al-Habiby told me that Abūl-Hussien Al-Muzaffar ibn Muḥammad ibn Ghʿalīb Al-Hamdany reported that, that We narrated that Abū Bakr ibn Al-Anbary, he said: My father told me that Ahmad ibn Ubayyd [37/A] sang it: We take refuge in our mother who is not raped, her tatters is a honor nose as her tail, her eyebrow hides a nerve, in which she wears clouds and veiled.

He means that the mother likes a hill that they take refuge for it.

So, Al- Fatihah was named through all previous names.

(1) The Assessment of reliability of the chain of transmitters:
The compiler was criticised by Al-Hakim, Ash-Shashy was not mentioned in invalidation or rectification, and Ibn Darid was also criticised.

Al-Husaynibn Al-Fadl said: It so named; Because it is the imam of all the Qur'an, it is read in every rak'a, and it is preceded in every surat, just as Umm Al-Qur'an is an imam for the people of Islam. (1)

Ibn Kaisan said: It was named that because it is fully liberʿAlīty.

The seven oft-repeated verses (Al-Mathaini): And its explanation in its place – Allah almighty willing.

Adequate: (El-wafia)

Abūl-Qasim Al-Hasan ibn Muḥammad Al-Naysabory reported that, that Abū Abdullah Muḥammad ibn Nafea Al-Sijzy reported that, that Abū Yazid Hatim ibn Mahboub Al-Samy reported that, that Abdul Jabbar ibn Al-Alaa reported that, that Sufyan ibn Oiaina used to name the Fatihah Al-Kitab adequate.

And its explanation: It is neither fair nor bear for reduction. Do you not see that if every surat of the Qur'an was recited half of it in one rak'ah and the other half in one rak'ah, it would have been permissible, and if the Opening of the Book (and it was recited) in two rak'ahs, it would have been impermissible? (2)

(Al-Kafiah): (Enough)

[211] Abūl-Qasim Al-Hassan ibn Muḥammad Al-Soudosy reported that, that Abū Sakhr Muḥammad ibn MʿAlīk Al-Saady, he said: that [37/B] Abū Abdullah Muḥammad ibn Imran Al-Arsabndy, he said: that ʿAlī ibn Hajar, he said: Afif ibn Salem reported that, that I asked Abd Allah ibn Yahya ibn Abū Katheer about reciting Al-Fatihah behind the imam?

He said: About Al-Kafiah, you ask?

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(1) The Assessment of reliability of the chain of transmitters:
In its chain of narrators, the compiler who was criticised by Al-Hakim, and the Shiekh of his Shiekh, whom I did not find in biography books.

(2) The Assessment of reliability of the chain of narrators:
Its compiler's shiekh was criticised by Al-Hakim, and it contains other narrators, whom I did not find in the biography books.
The authentification of Hadith:It was narrated in (The Interpretation of Sufian Ibn 'Ayyneh) (P.201), Ar-Razy mentioned it in (Mfatih Al-Ghaib) "The Keys of Unseen" 1/176, Al-Qurṭuby stated it in (the Collector of Qur'an Rules) 1/198, As-Siuṭy narrated it in (The Wallflower Pearls) 1/20, and Ash-Shokany mentioned it in (Fatḥ Al-Qadir) 1/15, attributing it to Ath-Tha'laby.

I said: What is Al-Kafiah?

He said: Al-Fatihah Al-Kitab, did you not know that it suffices for other than it, and only it is Al-Kafiah for it, do not pray without it. (1)

[212] What Al-Hasan ibn Muḥammad ibn Ja'far Al-Mufsir narrated us, that Abū Abdelrahman Abdullah ibn Omar (ibn Alak) Al-Jouhary narrated us in Marw, he said: (My father) narrated us, that Ahmad ibn Sayyar narrated us, from Muḥammad ibn ʿAlīKhālid Al-Iskandarany from Ashhab ibn Abdul Aziz from ibn Oiaina, from Al-Zuhri, from Mahmoud ibn Al-Rabee, from Abūda ibn Al-Samit , who said: The Messenger of Allah, (peace be upon him), said: ((**Umm Al- Qur'an is a compensation from others, and there is no other than it in place of it**)). (2)

The basic:

[213] Abūl-Qasim Al-Hassan ibn Muḥammad Al-Mudhakkir narrated us, he said: Abū Omar al-Mutaz ibn Muḥammad ibn Al-Fadl Al-Qady in Bazm , from Abū Hurrairh Muzahim ibn Muḥammad ibn Sherdah Al-Kashshi , from Jaroud ibn Muʿādh, from Wakiea , from a statement that a man came to Al-Sha`bi. So, they complained to him of his waist pain?

He said: You have the basis of the Qur'an.

He said: What is the basis of the Qur'an?

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(1) The Assessment of reliability of the chain of transmitters:
The compiler's chain of narrators contains Abū Al-Qasim Al-Habiby, who was criticised by Al-Hakim, but its other narrators are trusrful.
The authentification of Hadith: It was mentioned by As-Siuṭy in (The Wallflower Pearls) 1/20, attributing it to Ath-Tha'laby only, and Al-Qurṭuby entione it in (Th Collector of Qur'an Rules)1/98 and in (The Interpretation of Great Qur'an) 1/152.
See: (Mafatiḥ Al-Ghayb) "The Keys of the Unseen" 1/176 by Ar-Razy, (The Grand Interpratation) 2/299, and (Madarek At-Tanzil) 1/3 by An-Nasfy.

(2) The Assessment of reliability of the chain of transmitters:
Ibn Khallad, who was debatable, is one of its narrators, and the compiler was criticised by Al-Hakim, while its other narrators are trustful.
The authentification of Hadith:
Ad-Darqaṭny narrated it in (As-Sunnan) the prayer book, chapter: "The obligation of reciting Al-Fatiḥah during praying after Imam" 2/106, and Al-Hakim narrated it in (Al-Mustadrik)1/363, the prayer book, relying on Aḥmad Ibn Syyar, in the same words.
After mentioning Ad-Darqaṭny's previous saying in (Mizan Al-I'tidal) 3/156, Az-Zahaby said: What was maintained from Az-Zuhary with this chain of narrators: "There is no prayer for the one who does not recite the opening of Qur'an".

He said: The Opening of the Book.

Al-Sha'by said: I heard Abdullah Ibn Abbas, more than once, saying: Everything has a foundation, and the foundation of the world is Mecca; Because it is from it that the earth has spread, and the foundation of the heavens is Arabic, and it is the seventh heaven, and the foundation of the earth is fantastic, and it is the seventh earth. [38/A] The lower, and the foundation of the heavens (Paradise) of Eden [1], which is the navel of the heavens, on which the heavens were founded, and the foundation of Hellfire, which is the seventh lowest level, and upon it the foundations of the lowest level, and the foundation of creation Adam, and the foundation of the prophets Noah, (peace be upon him), and the foundation of the children of Israel Ya'qoub, and the foundation of The books are the Qur'an, the basis for the Qur'an is Al-Fatihah, and the basis for Al-Fatihah is "In the Name of God, the Most Gracious, the Most Merciful". If you get sick or complain, you have to basically, and you will be cured by the permission of Allah Almighty.

Healing:

Abūl-Qasim ibn Abū Bakr Al-Moktab narrated to us - verbally - he said: Abū ʿAlī Hamid ibn Muḥammad ibn Abdullah Al-Rafa' , from Muḥammad ibn Ayoub Al-Razy , from Abū Omar Al-Houdhi reported that,that Salam Al-Taweel , from Zayd Al-A'mmy, from Muḥammad ibn Sirin, from Abū Sa'id Al-Khudry, (may Allah be pleased with him), who said: The Messenger of Allah, (may peace be upon him), reported us: (**(Fatihah Al-Kitab is a cure for every poison))**. [2]

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(1) The Assessment of reliability of the chain of transmitters:
Abū Al-Qasim Al-Habiby is one of its narrators who was criticised by Al-Hakim, and it contains other narrators, whom I did not find in biography books.
Al-Ḥwainy said in his review of (The Interpretation by Ibn Kathir) 1/370 about the saying of Ibn Abbas: It was narrated by ath-Tha'aby in his (Interpretation), in detailed context, by trustful narrators, except Muzaḥim Ibn Muḥammad, whom I did not find.
Al-Qurṭuby mentioned it in (The Collector of Qur'an Rules) 1/98 in its complete version, As-Siuṭy mentioned it in (the Wallflower Pearls) 1/21 attributing it to the compiler only, Ash-Shawkany stated it in (Fatḥ Al-Qadīr) 1/15, without Ibn Abbas' saying. While it was mentioned with Ibn Abbas' saying briefly in (The Interpretation of the Great Qur'an) 1/152 by Ibn Kathir, and in (Madarik At-Tanzil) 1/3 by An-Nasfy.

(2) The Assessment of reliability of the chain of transmitters:
The compiler's chain of narrators is veryweak (da'if); as it contains Sallam At-Tawil, who was distracted.

And Muḥammad ibn Al-Qasim Al-Faqih reported that, that Abūl-Hussain Muḥammad ibn Al-Hassan Al-Saffar , from Al-Faqih Abū Al-Abbas Al-Sarraj , from Qutaiba ibn Sa'id , from Al-Laith ibn Saad Muawiyah ibn Saleh, from Abū Sulaymān, he said: He passed The Companions of the Prophet, (may Allah bless him) and (grant him peace), in some of their raids on a man who had been smitten, and some of them recited the Umm of the Qur'an in his ear, and he recovered, then the messenger of Allah may peace be upon him reported us that **((It is the Umm of Qur'an, for in them there is Healing for every disease))**. (1)

[216] Ahmad ibn Abū Al-Khawjani reported that, he said: Al-Haytham ibn Kulaib Al-Shashy , from ʿīsā ibn Ahmad Al-Asqalani , from Al-Nadr ibn Shamil reported that Shu'ba ibn Al-Hajjaj , from Abdullah ibn Abū Al-Saffar, that Al-Sha'bi , from Kharja ibn Al-Salt Al-Barjami, he said: My uncle came from the Messenger of Allah, may peace be upon him, and they passed by a region of the Bedouins, and they said: (We see you) you have come from this man with good, and we have a mad man who is chained, so do you have any medicine or a ruqya?

My uncle said: Yes.

You have brought what is good from this man. Then they brought a lunatic in chains. He recited Surat Al-Fatihah over him three days, morning and evening. When he finished, he collected his sʿAlīva and then spat it out, (he felt relief) as if he were set free from a bond. They gave him something (as wages).

He said: It is as if he active about Eiqal.

We mentioned it before at hadith number {142}, relying on Sallam also.

(1) The Assessment of reliability of the chain of transmitters:
The compiler Shiekh was not mentioned in invalidation or rectification, and I did not find his shiekh in the biography books.
The aythentification of Hadith:
As-Siuty mentioned it in (The Wallflower Pearls) 1/23 attributing it to Ath-Tha'laby only, Ad-Darmy stated it in his (Sunnan) (3413) the virtues of Qur'an book, chapter: the virtue and benefit of the opening of Qur'an, and Al-Baihaqy mentioned it in (Shu'ab Al-Iman) 2/450 (2370), from Sufian, on the authority of Abdullah Ibn 'Omair, who said: Prophet Muḥammad (pbuh) said about Fatiḥat Al-kitab: "Fatihah Al-Kitab is a cure for every poison". Al-Baihaqy said : It is a distracted (Munqati') hadith.

My uncle said: They gave me this, and I said: We will not eat it until we ask the Messenger of God, (peace and blessings be upon him), so I asked him.

He said: (Accept it, for by my life, some accept it for a worthless charm, but you have done so far a genuine one). (1)

Prayer:

There have been frequent reports that Allah Almighty named this Surat as a prayer, in order to know that there is no prayer without it.

[217] Abdullah ibn Hamid and Ahmad ibn Yusuf informed us of my reading on them, they said: Makki ibn Abdan, from Muḥammad ibn Yahya related to me, from Mʿ Alīk, from Al-Ala Ibn Abdelrahman Ibn Ya'qub that he heard Abū's-Sa'ib, the mawla of Hisham Ibn Zuhra, say he had heard Abū Hurrairh say, I heard the Messenger of Allah, (may peace be upon him), say: **((God Almighty said: I have divided the prayer into two halves between me and my slave. One half of it is for Me and one half of it is for [39/A] slave, and My slave has what he asks)).**

The Messenger of Allah, (may peace be upon him), said, **((Recite))** The slave says, "Praise be to Allah, the Lord of the Worlds".

Allah the Blessed, the Exalted, says (My slave has praised Me)

The slave says "the Most Compassionate, Most Merciful,".

Allah says (My slave has spoken well of Me).

The slave says "Master of the Day of Judgment.".

Allah says (My slave has glorified Me)

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(1) The Assessment of reliability of the chain of transmitters:
The chain of narrators contains Kharijah Ibn Aṣ- Ṣalt, who was described by Az-Zahaby as an honest narrator, and by Ibn Ḥajar as accepted one. And the compilershiekh was not mentioned in invalidation or rectification.
The authentification of Hadith:
Imam Aḥmad narrated it in his (Musnad) 5/210, 211 (21835), Aṭ-Ṭaliasy narrated it in his (Musnad) (p.194) (1459), Abū Dāwūd mentioned it in the book of the sales (3420), Aṭ-Ṭahawy mentioned it in (Explanation of the meaning of effects) 4/126, Ibn As-Suny stated it in (work of day and night) (630), and Al-Baihaqy mentioned it in (the prophethood evidences) 1/356. All of the relying on Shu'bah.
The hadith is authentic (Ṣaḥiḥ) according to Al-Hakim and Az-Zahaby.
Al-Albany, in (The authentic chain) (2027), said: It is an authentic (Ṣaḥiḥ) hadith from Shu'bah. And Allah knows the best.

The slave says "You ˹alone˺ we worship and You ˹alone˺ we ask for help".

Allah says (This verse is between Me and My slave, and for My slave is what he asks).

The slave says "Guide us along the Straight Path, … to the end of surat"

Allah says) These are for My slaves, and for my slave is what he asks (. (1)

Surat Fatihah al-Kitab

God has taught his worshipers the right way of asking Him, He started with praising followed by praying which are the reason for attainment and success.

[218] It was reported on the authority of Abdullah ibn Hamid Al Asbahany, from Muḥammad ibn Jafar Al-Matery, from Bishr ibn Matar, from Sofyan, from Al-Alaa ibn Abdelrahman narrated that his father heard Abū Hurrairh reported The Messenger of Allah (may peace be upon him) said: ((He who said his prayer, but did not recite the opening chapter of al-kitab)) his prayer is incomplete, He repeated it thrice. (2)

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(1) The Assessment of reliability of the chain of transmitters:
The chain of narrators of the compiler contains trustful narrators except 'Abdullah Ibn Hamid, who was not mentioned in invalidation or rectification.
The authentification of Hadth:
Al-Baghawy narrated it in (The Explanation of Sunnah) 3/47 (578), from Abi Mis'ab, on the authority of Malik, in the same words.
Malik narrated it in (Al-Muaṭā') 1/84 (39), on the authority of Al- 'Alla' Ibn Abdul Raḥmān, who heard Aba As-Sa'ib, the servant of Hisham Ibn Zahrah, saying: I heard Aba Hurairah saying: I heard the Prophet (pbuh) saying: "Whoever prays without reciting the opening chapter of Al-Kitab (Al-Fatiḥah), his prayer is incomplete", then I said: "O Abu Hurairah, sometimes I pray after imam!". Abu Hurairah replied: "Recite it to yourself, because I heard the Messenger of Allah saying: "Allah the Almighty said: "I have divided the prayer into two halves between me and my slave. One half of it is for Me and one half of it is for [39/A] slave, and My slave has what he asks".

(2) The Assessment of reliability of the chain of transmitters:
The compiler skiekh was not mentioned in invalidation or rectification, but its other narrators sre trustful.
The authentification of Hadith:
Al-Ḥamidy narrated it in his (Musnad) 2/430 (973, 974), Imam Aḥmad narrated it in his (Musnad) 2/241, Muslim narrated it in the prayer book, chapter: "The obligation of reciting Al-Fatiḥah in each rak'ah (395), An-Nassa'y narrated it in (The Virtues of Qur'an) 5/11 (9008), Abū 'Awanah narrated it in his (Musnad) 2/141, Al-Baihaqy narrated it in (The Grand Sunnan) 2/38 and in (The nouns and characterstics) 1/134 (80), and in ((63,64,65),

[219] It was reported on the authority of Abdullah ibn Hamid Al-Wazzan, from Mekky ibn Abdan, from Abdelrahman ibn Bishr, narrated that Ibn Ayynah, from Al-Zohary, narrated from Mahmoud ibn Rabeea, narrated from Ubada ibn as-Samit from God's Messenger as saying: **((He who does not recite Umm [39/B] al-Qur'an (the first surat and more) is not credited with having observed prayer.))** (1)

It was reported on the authority of Abdullah ibn Hamid, from Abdoos ibn Hussain, from Abū Hatem Al-Razi, from Sofyaan, from Jafar ibn ʿAlī Bayaa Al-Anmat, from Abū Hurrairh from ((The Messenger of Allah (may peace be upon him) commanded me to announce that prayer is not valid but with the recitation of Fatihah al-kitab and something more.)) (2)

(the recitation after Imam), all of the from Sufian, on the authority of Al- 'Alla', on the authority of his father, on the authority of Abi Hurairah, raised (Mrfu'), in a long context as: ((I have divided the prayer into two halves between me and my slave.)) in the same words the came in hadith number: {165}, without reciting Basmalah.

(1) The Assessment of reliability of the chain of transmitters:
The Shuekh of its narration compiler was not mentioned in invalidarion or rectification in biography books, while its other narrators are trustful, and it narrated in (Ṣaḥiḥain), by Al-Bukhary and Muslim, and in other books.
The authentification of Hadith:
Ash-Shaf'y narrated it in his (Musnad) (P.36), Ibn Abi Shiebah narrated it (The Compiler) "Al-Muṣanif" 2/281 (3635), Imam ʾAḥmad narrated it in his (Musnad) 5/314 (22671), Al-Ḥamidy narrted it in his (Musnad) 1/191, Al-Bukhary narrated it in the book of 'Azan, chapter: the obligatory recitation for imam and his followers (Ma'mūm) in prayers (756), and in (Recitation after Imam) (2,6), Imam Muslim narrated it in the book of prayer, chapter: "The obligation of reciting AlFatiḥah in each rak'ah of prayer, At-Termidy narrated it in The book of (Al-Iftetaḥ) "The opening of prayer", chapter: "the obligation of reciting Al-fatiḥah in prayer 2/138, and Abū Dāwūd narrated it in the book of prayer, chapter: "the legal rule of leaving the recitation of Al-Fatiḥah in prayer".

(2) The Assessment of reliability of the chain of transmitters:
Its compiler chain of narrators contains: Ja'far Ibn Maimun, who was honest but made some mistakes, and about whom Al-Aqily said, in (Ad-Do'afaa' Al-Kabir)1/190: he might not be followed as a narrator.
The authentification of Hadith:
It was narrated by Al-Bukhary in (The Recitation after Imam) (52), by Al-Baihaqy in As-Sunnan Al-Kura) "The Great Sunnan" 2/59, and in (Reciting after Imam) (38,39,40) relying on Qabṣah, on the authority of Ja'far In Maimūn Ai Ali, on the authority of Abi 'Othman, on the authority of Abi Hurairah.
Aḥmad narrated it 2/428 (9529), Al-Bukhary narrated it in (Recitation after Imam) (8, 46), Abū Dāwūd narrated it in the book of prayer, chapter: the legal rule of not reciting Al-Fatiḥah in prayer (820), Ibn Ḥaban narrated it in his (Ṣaḥiḥ) as well as in (Al-Iḥsan)

[221] It was reported on the authority of Abdullah, from Abū Bakr Ahmad ibn Ishaaq, from Abū Muthanna, from Musaded, from Abdel- Wareth, from Hanzala Al- Sadoosy, that he told Akrema I recited **"Say, O prophet I seek refuge in the Lord of the daybreak"** and **"Say, O prophet I seek refuge in the Lord of humankind"** during Maghrib-the sunset prayer, and some people are shamming me.

He said: how great is our God, read them, they are from Qur'an.

Then he said that Ibn Abūs narrated that The Prophet (PBUH)went out and prayed a two-Rakat-Salat and He (the holy prophet) only recited Fatihah al-Kitab. (1)

[222] It was reported on the authority of Abū Al-Kassem Al-HAbūbi, from Abū Al-Abbas, from Al-Rabeea ibn Soliman, from Al-Shafie, from Sofyan, from Al-Zohary, from Mahmoud ibn Rabeea, from Ubada ibn as-Samit

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5/93 (1791), Ibn Al-Jarū mentioned it in (Al-Muntaqy) (P.72) (186), Al-Ḥakim 1/239, Ad-Darqaṭny 1/321, Al-Baihaqy in his (Sunnan) 2/375, and in (Recitation after Imam) (41-44), and Al- 'aqily narrated it in (Ad-Do'afaa' Al-Kabir) 1/190 (236), from other chains, on the authority of a'far ibn Maimūn.

Ibn At-Turkumany described it as weak (da'if) and disturbed hadith, while Al-Ḥakim judged it as an authentic (Ṣaḥiḥ) hadith.

(1) The Assessment of reliability of the chain of transmitters:

The compiler chain of narrators is weak (da'if); due to the weakness of Ḥanḍalah, and it contains other narrators who were not mentioned in invalidation or rectification in biography books.

The authentification of Hadith:

'Aḥmad narrated it in his (Musnad) 1/282 (2550), Ibn Khazimah narrated it in his (Ṣaḥiḥ) 1/258 (513), and Al-Baihaqy narrated it in (The Grand Sunnan) 2/61, relying on 'Abel Warith Ibn Sa'id, in the same words.

Abū Ya'ly narrated it in his (Musnad) 4/434 (2561), and Al-Bazar narrated it in (Kashf Al-Astar) (490), and Al-Baihaqy narrated it in (The Grand Sunnan) 2/62, relying on Ḥandalah, on the authority of Shahr Ibn Ḥawshab, oon the authority of Ibn Abbas, who said: "Prophet Muḥammad has prayed two rak'as, reciting Al-Fatiḥah only."

Al-Bazar said: We do not know other narrator raised this hadith except Ibn Abbas, and from him except Shahr then Ḥandalah, though Shahr was criticised by a group of scholars, but he was not distracted by anyone.

This narration by Ibn Abbas is authentic (Ṣaḥiḥ) or good (hasan), and Allah knows the best.

reported God's Messenger as saying: **((He who does not recite Fatihah al-Kitab is not credited with having observed prayer.))** (1)

But people who debated allowing praying without reciting Fatihah al-Kitab sought reference in Qur'an, He all mighty said: **"So recite in prayer whatever you can from the Qur'an".**

And since:

[223] It was reported on the authority of Abū Muḥammad Abdullah ibn Hamid Muḥammad Al-Faqih, from Abū Bakr [A/40] Ahmad ibn Ishaaq Al-Faqih, from Abū Al-Muthana, from Musadad, from Yahya ibn Sa'id, from Ubayyd Allah ibn Omar, from Sa'id ibn Aby Sa'id from his father from Abū Hurrairh that The Messenger of Allah (PBUH)entered the Masjid, then a man entered and prayed, then he came and greeted the Messenger of Allah (PBUH)with Salam. The Messenger of Allah (PBUH)returned his greeting and said: **((Go back and pray, for you have not prayed.))** He did that three times and the man, then, said: "By the One Who sent you with the truth, I cannot do any better than that; teach me.

He said: **((When you stand to pray, say the Takbir, then recite whatever is easy for you of Qur'an. Then bow…))** (2)

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(1) The Assessment of reliability of the chain of transmitters:
Abū Al-Qasim Al-Habiby is one of its narrators who was criticised by Al-Hakim, but its other narrators are trustful, and it was narrated in (Ṣaḥiḥain), by Al-Bukhary and Muslim.
The authentification of Hadith:
AlBaghawy narrated it in (Explanation of Sunnah) 3/45 (576) the prayer book, chapter: the obligation of reciting Al-Fatiḥah of the Book, on the authority of 'Abdel Aziz Ibn 'Aḥmad Al-Khallal, on the authority of Al-Aṣam…etc.
It was narrated by Al-Shaf'y in (Al-Musnad) (P.36), it was mentioned before in hadith number {218}, from other narrator beside Sufian.
The compiler chain of narrators contains his Shiekh Abū Al-Qasim Al-Habiby who was criticised by Al-Hakim, while its other narrators are trustful, and it was narrated by Al-Bukhary and Muslim in (Ṣaḥiḥain).

(2) The Assessment of reliability of the chain of transmitters:
The compiler chain of narrators shiekh and his shiekh were not mentioned in invalidation or rectification, but its other narrators are trustful, and it was narrated in (Ṣaḥiḥ Al-Bukhary) and others relying on Musadad, and Allahknows the best.
The authentification of Hadith:Al-Bukhary narrated it in the book of "Azan", chapter: the obligatory recitation for Imam and his followers (Ma'mūm) in prayers (757), Muslim narrated it in the prayer book, chapter: "the obligation of reciting Al-Fatiḥah in each Rak'ah (397), At-Tirmidy narrated it in the bbok of prayer(303), chapter: "The description of

These words ((… recite whatever is easy for you of the holy Qur'an.)) have two meanings;

He (the Prophet, peace be upon him) meant any surat in the Qur'an

OR, He (the Prophet, peace be upon him) meant a specific surat.

Since the explanation bore two meanings, we looked at the actions of prophet Muḥammad (PBUH)in this matter to find that He (the Prophet, peace be upon him) recited Fatihah al-Kitab in prayer and ordered his followers to do the same, and He (the Prophet, peace be upon him) invalidated otherwise, so (this hadith) became comprehensive and the hadith we mentioned are explanatory, yet we only understand comprehensive hadith through explanatory one.

The Almighty said «**you may comibne the pilgrimage and minor pilgrimage then make the sacrificial offering you can afford."** and The Almighty also said: **"But if prevented ˹from proceeding˺, then ˹offer˺ whatever sacrificial animals you can afford".**

In the holy Qur'an Allah has ordered that during the performance of Umrah or Hajj, worshippers must sacrifice a Hady generally, and Prophet Muḥammad (PBUH)explained the specific features a Hady should have, which are not to be one-eyed or crippled or flawed in anyway.

It is concluded from The Almighty said **"…such as he can afford…",** [40/B] and the specific features explained by Prophet Muḥammad that surat Alhamd (Fatihah al-kitab) must be read during prayers.

God's grace : Islamic jurists (fuqaha) debate imperativeness of reciting Fatihah al-kitab by Imam and congregation (people pray behind imam):

Mālik ibn Anas said: If the imam recites silently, one should recite too, but if Imam recites aloud, one should not recite and so said Al-Shafie (r.i.p) in his old fiqh book.

Prayer", An-Nasa'y narrated it in the book of Opening the prayer, chapter: "The obligation of saying the first Takbirah 2/125, Imam Aḥmad narrated it in his (Musnad) 2/437 (9635), and Al-Baihaqy narrated it in (The Grand Sunnan) 2/ 37, 62, 372, all of them from Yaḥyā Ibn Sa'id Al-Qaṭaan.

At-Termidy said: This hadith is good (hasan) and authentic (Ṣaḥiḥ).

But in his new fiqh book Al-Shafie said: One should recite Fatihah al-Kitab whether Imam recited silently or audibly.

Abū Hanifa and his followers (r.i.p) said: If Imam recites silently or audibly, one does not necessarily recite, Islamic jurists agreed that one's prayer is valid if recited with Imam.

Evidence on imperative reciting by Imam and congregation:

[224] It was reported on the authority of Abū Muḥammad Abdullah ibn Hamid Al-Faqih, from Mekky ibn Abdan, from Abū Al-Azhar, from Yakoob ibn Ibrāhīm ibn Saad, from (his father), from Ishaaq narrated Makhool. (Transfer) (1)

[225] It was reported On the authority of Abdullah, from Ahmad ibn Abdelrahman ibn Ismaeel, from Sohail ibn Ammar, from Yazeed ibn Haroon, from Muḥammad ibn Ishaaq (from Makhool), from Mahmoud ibn Al-Rabeea, from Ubada ibn as-Samit said: **((We were behind the Prophet at the dawn prayer, and he recited a passage, but the recitation became difficult for him. Then when he finished he said, "Perhaps you recite behind your imam?" We replied, "Yes[41/A], Messenger of God." He said, "Do it only when it is Fatihah al-Kitab, for he who does not include it in his recitation is not credited with having prayed.))** (2)

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(1) The Assessment of reliability of the chain of transmitters:
Its chain of narrators(after the compiler shiekh, who was not mentioned in invalidation or rectification) is good (hasan).

(2) The Assessment of reliability of the chain of transmitters:
Its chain of narrators is very weak (da'if); as it contains Sahl Ibn Ammar, who was accused of lying by Al-Hakim, it also contains Aḥmad Ibn Abdel Raḥman, who was not mentioned in invalidtion or rectification. But it was narrated from other chain, from Yazid Ibn Harūn. Its narration from Isḥaq was judged as an authentic (Ṣaḥiḥ) hadith by Ibn Khuzaimah, Ibn Ḥaban, Ad-Darqaṭny and Al-Hakim.
It was narrated in the (Ṣaḥiḥain), from other chains, on the authority of Maḥmūd Ibn Ar-Rabi', on the authority of 'Obadah as a raised (marfu') hadith.
The authentification of Hadith:
It was narrated by Aḥmad in his (Musnad) 5/322 (22745), by Al-Baihaqy in (Sunnanuh) 2/164 and in (the recitation after imam) (113, 114), From Ya'qūb Ibn Ibrahim, in the same words. And the narration from Imam Aḥmad, it was narrated by Ibn Ḥajar in (the results of thoughts) 1/433.
Al-Baihaqy said: It is an authentic (Ṣaḥiḥ) chain of narrators, that contains Samma' Muḥammad Ibn Isḥaq from Makḥūl.

This is also on the authority of Omar, ‘Uthman, Aly, Ibn Abbas, Jaber, Ibn Masood, Omran ibn Hosayn, Zayed ibn ThAbūt, Aby Sa’id Al- Khodray, Ubada ibn as-Samit, Hishām ibn Amer, Moaaz ibn GAbūl, Obay ibn Kaab, Abdullah ibn Omar, Aby Dardaa, Aishaa, Aby Hurrairh, a lot of followers and Islamic jurists narrated that they all agreed on reciting with Imam. Though the old version was derived by Sofyan, from Assem ibn Aby Al-Negood, from Thakwan, from Aby Hurrairh and Aishaa that they were ordering worshippers to recite if the Imam recited silently. (1)

Abo Hanifa and his followers objected:

It was reported on the authority of Abū Muḥammad Abdullah ibn Hamid Al-Faqih, from Abū Bakr Ahmad ibn Ishaaq Al-Faqih, from Muḥammad ibn ‘Uthman ibn Aby Shaiba, from Al-Waleed ibn Hammad Al-Loaloay, from al Hussain ibn Zeyad Al-loaloay, from Abū Hanifa, from(Aby) Al-Hassan from Abdullah ibn Shadad ibn Al-Haad from Jaber ibn Abdullah narrated that: The Messenger of Allah (PBUH) said**: ((Whoever has an Imam, the recitation of the Imam is his recitation.))** (2)

AlHakim narrated it in (Al-Mustadrik) 1/238, Al-Baihaqy narrated it in (Recitation) (116,117,118) from ‘Abdullah Ibn ‘Amr Ibn Al-Harith, on the authority of Maḥmūd Ibn Ar-Rabi’.

(1) The Assessment of reliability of the chain of transmitters:
Its chain of narrators is good (hasan); as it contains ‘Assim Ibn Abi An-Nujud, who was honest and trusted.
The authentification of Hadith:
It was narrated by Al-Baihaqy in (The Grand Sunnan) 1/171, saying: Abu ‘Abdullah AlHafiz informed us: Abu Yahia As-Samarqandy related to us orally that: Muḥammad Ibn Nasr related to them: Muḥammad Ibn Yahia related to us: Muḥammad Ibn Yusuf related to us: Sufian related to us, on the authority of ‘Assim….etc.”

(2) The Asseessment of reliability of the chain of transmitters:
Its chain of narrators is very weak (da’if); as it contains Muḥammad Ibn ‘Othman Ibn Abi Shiebah, who was accepted by some scholars, but was accused of lying by others. Al-Walid Ibn Allo’lo’y who was accused of being ignorant by the compiler, while mentioned by Ibn Ḥaban in (The Trustful). It contains also Al-Ḥasan Ibn Allo’lo’y, who was accused of lying by Ibn Ma’in and others, and was distracted by Ad-Darqatny.
The hadith was mentioned as disconnected, incomplete (Mursal) from a chain, and as a raised (Mawsol)from another chain.
The authentification of Hadith:
It was narrated by Abu Hanifahin his (Musnad), saying: Abū Al-Ḥasan Musa Ibn Abi ‘A’ishah related to us, on the authority of ‘Abdullah Ibn Shadad Ibn Al-Had, on the authority

[227] It was reported on the authority of Abdullah ibn Hamid, from Abū Bakr Ahmad ibn Ishaaq, from Muḥammad ibn Ayoob, from Ahmad ibn Yūnus, from Al-Hassan ibn Saleh, from Jaber al Joaffy, from Aby al Zobayr, from Jaber, from The Prophet [42/B] (PBUH)said: **((Whoever has an Imam, the recitation of the Imam is his recitation.))** (1)

As for the Hadith from Abdullah ibn Shadad is dhaif, which was narrated by ShoaAbū, Thawrey, Zaeeda, Ibn Aeena, Abū Aowana, Israel, kays, Gareer and Abo al Akhwas. Hadith dhaif is not valid.

Al-Waleed ibn Hammad and Abo Al-Hassan are anonymous people.

As for hadith narrated by JAbūr Al-Joaffy is dhaif and Zaaeda said that JAbūr is a pathological liar, moreover Ibn Aeeyna said that JAbūr believed in resurrection, and ShoaAbū narrated that JAbūr said he went to Muḥammad ibn Aly and the latter offered him a drink, JAbūr said I memorized twenty thousand hadith, all scholars of hadith agreed that JAbūr's hadith is dhaif.

Yet, there were other ahadith reported by JAbūr that contradict the mentioned above.

On the authority of Adullah ibn Hamid, narrated from Abū Bakr Ahmad ibn Ishaaq, from Abdullal ibn Muḥammad , from Muḥammad ibn Yahya, from Sa'id ibn Amer, from Shobaa, from Mesaar, from Yazeed Al-Faqeer,

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of Jabir Ibn 'Abdullah as a raised (Marfu') hadith (Al-Musnad with the reciter's explanation) (P.309).

(1) The Assessment of reliability of the chain of transmitters:
Its chain of narrators is weak(da'if); due to the weakness of Jabir Al-Ja'fy, also Abi Az-Zubair who was mudaliss narrator (concealing defects or weakness in the chain of transmission). But the hadith has other chains of transmission.
The authentification of Hadith:
It was narrated by Aṭ-Ṭahawy in (the explanation of effects meaning) 1/217, the book of prayer, chapter: recitation after Imam. Ibn 'Oday narrated it in (Al-Kamil)2/119, from Aḥmad Ibn Yunus, in the same words, Ibn Majah narrated it in the book of prayer and its Sunnah, chapter: "if the imam recites, listen to him", and Ad-Darqatny narrated it in his (Sunnan) 1/331 the book of prayer, chapter: ((Whoever has an Imam, the recitation of the Imam is his recitation.)), from other chains, on the authority of Al-Hasan Ibn Ṣaliḥ, in the same words.

from JAbūr ibn Abdullah who said: we were reciting with the Imam during salat Dhur and Asr. (1)

No way for JAbūr ibn Abdullah to have narrated from The Prophet (PBUH) that: **((whoever has an Imam, the recitation of the Imam is his recitation)),** and he would not comply or even order to disobey The Prophet (peace be upon him).

They also used as an expedient that reported on the authority of Assim ibn Abdelaziz, from Abū Sohail, from awn, from Ibn Abbas, from the prophet (peace be upon him):

((It is enough for you the Imam's reading [42/A] when The Imam is reciting aloud or not)). (2)

It's no question to the narrators that to not use the latter as evidence, that Ibn Abbas reported what is different about this:

[229] Abdullah ibn Hamed narrated that Abū Bakr ibn Ahmad ibn Isḥaaq, from Bishr ibn Mūsā, from (Mūsā ibn Dāwūd), from AqAbū reported from

(1) The Assessment of reliability of the chain of transmitters:
Its chain of transmitters contains Abdullah Ibn Ḥamid and Abū Bakr Aḥmad Ibn Isḥaq, who were not mentioned in invalidation or rectification, while its other narrators are trustful.
The authentification of Hadith:
Al-Baihaqy narrated it in (The Grand Sunnan) 2/228/hadith 2899, the book of prayer, chapter: recitation after imam quitly or out loud, from Muḥammad Ibn Yaḥia, in the same words.
Al-Bukhary narrated it in (Recitation after Imam) 1/67/hadith 2899, the book of prayer, chapter: recitation in Duhr prayer its four rak'ahs.
Aṭ-Ṭaḥawy narrated it in (explanation of the meaning of effects) 1/210/hadith 1251, the prayer book, chapter: recitation in Duhr and 'Aṣr prayers, frm Mus'ad, on the authority of Yazid Ibn Al-Faqir, on the authority of Jabir, who said: "he would recite in the first two rak'as, the Opening of Kitab (the Book) and other Surah or two surahs, and we discussed that there is no prayer without reciting Fatiḥah Al-Kitab. For Aṭ-Ṭaḥawy Fatiḥah Al-Kitab and (plus) any other surah.

(2) The Assessment of reliability of the chain of transmitters:
The compiler chain of transmission contains trustful narrators.
The authentification of Hadith:
Ad-Darqatny narrated it in his (Sunnan) 22/122/hadith 1252, ,2/126/hadith 1266, the prayer book, chapter: the Prophet's saying: ((whoever has an Imam, the recitation of the Imam is his recitation)) in two views: in the first one, he says: 'Assim is not a good narrator; his raising of hadith is illiusion. From the second view, he says: Abū Musa (Isḥaq Ibn Musa, the transmitter from 'Assim) says: "I asked Aḥmad Ibn Ḥanbal if this hadith from Ibn Abbas from recitation! He replied: This hadith is rejected (Munkar).

Ata' from Ibn Abbas said: **((Recite after Imam either he recites out loud or not)).** (1)

They also used an expedient that reported on the authority of Khālid Al-Tahan, from Abdul Rahman ibn Ishaaq, from Sa'id Al-Maqbary, from Abū Hurayyrah narrated: The prophet (PBUH)said: **((whatever prayer is offered without reciting Umm Al-Qur'an , It is deficient ,It is deficient, It is deficient, except the prayer after Imam))**. (2)

Yet this KhAbūr is abolished; that all hadith scholars do not approve of it; for ʿAlīKhālid misinterpreted and changed the text of hadith. However, the correct KhAbūr about it is told in Abū Hurrairah:

[230] Abū Amr Ahmad ibn Abū AL Furati narrated that: Al-Haitham ibn Kulaib, from Al-Abbas ibn Muḥammad Al-Dowry, from Bishr ibn ThAbūt, from Shu'baa, from Al-Alaa ibn Abdul-Rahman, from his father, from Abū Hurrairah, from That the prophet (PBUH)said: **((Whoever offers a prayer without reciting Umm Al-Qur'an [Surat Al Fatihah] It is deficient, It is deficient, It is deficient, incomplete)).**

Replied: "Even behind Imam?", I asked.

Said: He held my arm and said: ["Oh Ibn Fares", **((recite it within yourself))**(3)

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(1) The Assessment of reliability of the chain of transmitters:
The compiler transmission is weak(da'if); due to the weakness of 'Oqbah Ar-Refa'y, and Allah knows the best.
Al-Baihaqy narrated it in (The Grand Sunnan) 2/241/ hadith 2940, the prayer book, chapter: recitation after imam quitly or out loud, and in (Recitation after Imam) (1/96/ hadith 210, 211) from 'Aṭā', on the authority of Ibn Abbas, in the same words.

(2) The Assessment of reliability of the chain of transmitters:
The transmission of the compiler contains 'Abdel Raḥmān Ibn Isḥāq, who was honest, and its other narrators are trustful.
The authentification of Hadith: Al-Baihaqy narrated it in (Recitation after Imam) 1/194/ hadith 427, 428, judging it as a weak (da'if) hadith, and he said: it is a depatable saying; can not be proven by the scholars of hadith science.
It was said: Khalid reversed the text of hadith by mistake, instead of saying: "Sometimes, I pray after imam", he said by mistake: "except being after imam".

(3) The Assessment of reliability of the chain of transmitters:
The compiler chain of transmitters contains Aḥmad Ibn 'Obay Al-Foraty, who was not mentioned in invalidation or rectification, and its other narrators are trustful.

Also proved through what was reported on the authority of Abū Ishaaq, from Abū Al-Alahwad, (from Abdullah) said: that they were reciting Qur'an after prophet (PBUH)so he said: **[42/B] ((The Qur'an recitation became difficult for me))** (1)

That KhAbūr is debatable; If it was applicable loud recitation would've been forbidden then, reported on the authority of AL Nadr ibn Shmee, from Abū Ishaaq, from Abū Al-Alahwad, from Abdullah, from the prophet (PBUH) said to a nation that recitation behind Imam loudly: **((the Qur'an recitation became difficult for me)).**

The forbiddance of loud reciting doesn't necessarily apply to secret reciting too,

Yet we do not agree to recitation behind Imam loudly for it is disrespectful and disturibng

It reported on the authority of Yahia ibn Sa'id, from Muḥammad ibn Ibrāhīm, from Abū Hazem, from Al-Bayadhi (may Allah be pleased with him) said that The prophet (PBUH)said: **((Indeed, the praying person is discoursing with his lord so you should see who you are discoursing with. You should not raise your voices above each other))** The proof of that interpretation is

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The authentification of Hadith: The hadith is proven in (Ṣaḥiḥ Muslim) and in other books, from 'Al- 'Alla' Ibn Abdel Raḥmān, on the authority of his father and others.
Imam Aḥmad narrated it in hi (Musnad) 2/457 hadith 9898, 2/478/10198, Al-Bukhary narrated it in (Recitation after Imam) 1/21/ hadith 42, Abū 'Oanah narrated it in his (Musnad) 2/127, Aṭ-Ṭahawy narrated it in (Explanation of the meaning of effects) 1/216, the prayer book, chapter: recitation after Imam, Ibn Ḥayan narrated it in his (Ṣaḥiḥ) as well as in (Al-Iḥsan) 591, 96/ hadith 1789, 1794, Ibn Khuzaymah narrated it in his (Ṣaḥiḥ) 1/248/ hadith 490, the prayer book, and Al-Baihaqy narrated it in (Recitation after Imam) 1/35/ hadith 60, 61, 62, from Shu'bah.

(1) The Aseessment of reliability of the chain of transmitters:
The mentioned narration contains trustful narrators.
The athentification of Hadith:
It was narrated by Aḥmad in his (Musnad) 1/451 (4309), by 'Abū Ya'ly in his (Musnad) 8/423 (5006), by Al-Bazar in (Al-Baḥr Az-Zakhar) 5/440 (2078), by At-Termidy in (Al- 'illal Al-Kabir) 1/233, and by Aṭ-Ṭahawy in (Explanation of the meaning of effects) 1217 the prayer book, chapter: Recitation after imam, from Abi Aḥmad Az-Zubairy, on the authority of Yunus Ibn Abi Isḥaq, on the authority of Isḥaq, on the authority of Al-Aḥwaṣ, on the authority of Abdullah Ibn Mas'ūd, who said: "They used to recite after imam till he (pbuh) said: ((The Qur'an recitation became difficult for me)).

hadith of Abdullah ibn Zeyad [Al-ash'ri], said: "I prayed beside Abdullah ibn Masoud behind Imam, and I heard his reciting in Al-Duhr and Asr"]

it's worth noting that the answer is their evidence of interpretation of Imran ibn Haseen said the prophet (PBUH)prayed Duhr or Asr. When he left, he asked: "whom of you recited "purify the name of your lord the Highest"?))

A man answered: "It was me, all with good intentions", so the prophet (PBUH)answered**: ((I knew some of you had taken it))**.

Also took proved it by Abū Hurrairah's hadith (may Allah be pleased with him): **((If it is recited be silent and listen carefully))].**

It is not just listening in silence. But listening intently [43/A] by paying it full attention then repeat what he heard as Almighty Allah said in story of Jin: "Listen in silence" till "O our people" (the verse). A man who celebrates the praises of Allah and an attentive reader is an attentive listener even if he did not publicize it.

Have you not heard of the prophet (PBUH)said so he called him an Attentive listener and a reciterand aworshipper.

Do you see that the prophet (PBUH)said: **((the one who comes on Friday and is silent or listen and does not engage in idle talk will have a twofold reward)).**

The prophet was asked about his attentiveness?

He answered: **((O Allah purify me from my sins))**

So, he proved that listening intently is as reciting secretly.

The evidence for the above:

[231] That was reported on the authority of Abū Al-Qassim Al-Hubaiby, from Abū Al Abbas Al-Assam, from Abū Al-Darda' Hashim ibn Muḥammad , from Uttbah ibn El-saḳan, from Ismail ibn Ayash, from [Muḥammad] ibn Al-Sabbah, from Amr ibn Shoa'ib, from his father, from his grand father that the prophet (PBUH)said: **((Whoever offered a prayer or magnified must read Umm Al-Qur'an))**.

He said so I replied: [O Allah's messenger! I might be behind the Imam]

He replied: **((Then listen in silence))**

That this hadith: **((The Imam is appointed to be followed))**

That was reported on the authority of Al-Thaqat Al-Athbat and approved narrators through Abū Hurrairah as: Al ʿaraj, Hammam ibn MunnAbūh, Qais ibn Abū Hazem, Sa'id Al-Maqbary as well as Al Qasim ibn Muḥammad and Abū Salama and they did not mention: **((If it is recited, Listen in silence))**.

So, using Almighty words as a proof in: [43/B] "If Qur'an is recited, then listen to it and pay attention" comes in handy throughout each context; Scholars differ clearly for its verdict, Insha Allah Almighty [in Allah we trust].